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THE UNWROUGHT IRON

FREDERICK M. ELIOT

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THE BEACON PRESS PUBLICATIONS
IN RELIGIOUS EDUCATION

THE BEACON COURSE
OF GRADED LESSONS

WILLIAM I. LAWRANCE
FLORENCE BUCK
EDITORS

THE UNWROUGHT IRON

AN INTRODUCTION TO RELIGION

THE UNWROUGHT IRON

AN INTRODUCTION TO RELIGION

BY

FREDERICK MAY ELIOT

Minister of Unity Church
Saint Paul, Minnesota

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TO THE

MEMBERS OF MY DISCUSSION CLASSES

IN THE FIRST PARISH IN CAMBRIDGE

THIS BOOK,

TO WHICH THEY SO LARGELY CONTRIBUTED,

IS AFFECTIONATELY DEDICATED.

ACKNOWLEDGMENTS

For courteous permission to make use of copyrighted material, I wish to express my gratitude to Messrs. E. P. Dutton and Co., of New York, and to the Directors of the Merchants National Bank, of Boston.

Among many kind friends, to whose generous encouragement and helpful criticism this book is due, I would make special mention of Professor Henry W. Holmes, of Harvard University, and Mrs. Ella Lyman Cabot, of Boston. To them, and to the Editors of the Beacon Course, I am under greater obligation than anyone except myself can realize.

FREDERICK M. ELIOT

EDITORS' PREFACE

This book should first be read through and then studied. Even a rapid reading of its pages will make it clear that a religion, to be really useful, must be one's very own, wrought out of the unhammered iron of tradition, fragmentary knowledge and transitory experiences. To get that idea constitutes the first step. The second is, through careful study, discussion and meditation, to formulate one's own ideas, evaluate emotions and impulses, and cultivate right attitudes and habits. So to proceed is to develop, each for himself, a saving faith and a serviceable religious experience.

The author of this book has had much to do with young men and women of high-school and college age, and has learned the secret of working with rather than for them in their spiritual strivings. And he well knows that, for the vigorous-minded, religion, to be really effective, must be frankly rational, and must associate itself with the tasks and the opportunities which they already confront.

The Unwrought Iron takes its place among the later books in the Beacon Course in Religious Education and may be used by those who, at whatever age,

are ready to face the supreme realities of life and faith, and who feel the need of a clarified and invigorating religion. It gathers up and vitalizes the work of preceding years in the church school, and introduces the student to the larger life of active service and enriching experience in the church and in the world.

THE EDITORS.

AUTHOR'S FOREWORD

"So is the smith, sitting by his anvil, considering the unwrought iron."

The Book of Ecclesiasticus.

This is a book about religion, and the point of view from which it seeks to look at this greatest of all human interests is expressed by the title. It is the point of view of the craftsman as he considers the crude material out of which he hopes to fashion something useful; of the artist as he considers the formless, meaningless clay out of which he dreams of creating something beautiful.

The life that is given to each one of us has little value in itself, but it is rich with possibilities. How can we mould and shape this life of ours, so that the rough material may become significant with usefulness and beauty? Which of the possibilities hidden within it can be hammered into reality, and how can we learn the skill that shall make the stubborn material obey our desires? These are the questions that religion asks.

And the answers cannot be taught or learned by any mechanical method. Each one has to work out

his own religion for himself. But it is among the chief blessings of our life that we can sometimes help one another, by telling of our own experience, by talking together of our common difficulties and hopes, by the sharp clash of mind with mind in clean-cut discussion, by the confession of common needs and aspirations. It is with the hope that it may help in some of these ways to make the questions of religion less baffling and the joys of religion more compelling, that this book has been written.

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PART ONE: FAITH

"Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder Wicket-gate? The man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto: so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do."

—*The Pilgrim's Progress.*

THE UNWROUGHT IRON

CHAPTER I

MAKING THE MOST OF LIFE

THERE is nothing more interesting in all the world than the making of plans. There is no better fun than thinking of the things we want to do, or get, or become; and then devising ways and means by which we may attain what we desire. Any one who has found the delight of planning, of "building castles in Spain," has discovered one of the secrets of happiness.

The men and women whose lives have counted in the world have all been planners. They have learned this habit while still boys and girls, and though they may have had to change their plans and revise their dreams in the actual world of experience, they have never lost the planning habit itself. They have been people who have made up their minds to control their own lives and be the masters of their own destinies; and their success in life has been just in proportion to the wisdom and skill with which they

laid their plans. If the study of the lives of successful men and women can teach us anything, it is that the first requisite for a happy and useful life is intelligent planning.

Plans depend upon desires; and before we can begin to make plans for our lives we must decide what we want. How shall we use this life that has been given to us? What shall we aim for? What do we want to achieve? In detail, no two persons will answer these questions in exactly the same way; for no two people have precisely the same tastes and capacities. But underneath all this variety there are certain things that almost everybody wants, certain desires that are common to us all. Let us see what these common desires are, for they will serve as the basis for the planning of our lives.

First of all, we want to "get the most out of life." Here we are, living on this earth, with life before us. How we came to be here, we do not know; but we do know that we are here. Just what this mysterious thing that we call "life" is, we do not know; but we do know that it is ours. And the natural desire which all of us share is to use this gift of life so as to get all the happiness, and all the satisfaction that it can give us. We want to be happy, we want to live vigorously, strenuously, joyfully. We want to "warm both hands before the fire of life." We want to "get the most out of

life." Nothing would be more foolish than to live without planning to satisfy this desire.

In the second place, we want to "find out what it's all about." Just as it would be foolish to live without any effort to get the fun which life can give us, so it would be equally foolish to live without any attempt to understand what the whole business of life means. In many ways, the world is a strange place, and our curiosity is challenged at every turn. If our minds are alive, we are continually asking questions, "What?" "How?" and especially "Why?" We have a natural desire to find out about the things we do not understand, and even the problems which men have wrestled with in vain for centuries seem to challenge our minds. We want to know a great many things about the world, — how it came to be, why it is the sort of world we find it, what is to become of it. We want to find out a great many things about ourselves,— what our real abilities are, what sort of beings we really are, what our future in this life and hereafter is to be. To satisfy this desire for knowledge, we must plan carefully and wisely.

And, finally, there is a third desire which all of us have. This is the desire to "contribute our share to the world." We cannot rest content with planning for our own happiness alone. We want to do things that will make the world a different and a better place

for other people. We want our lives to "count," we want to be useful and effective. Without making plans for this contribution, we should feel as though we were shirkers. There are too many jobs in the world that must be done, too many wrongs that must be set right, too many battles that must be won, for us to plan our lives without taking into account what we can give and achieve for the world. We want to "play the game" for the sake of the game itself as well as for our own sake.

These are, then, the things which every sensible person will want, and for these he will make his plans. We shall not all of us find happiness in exactly the same way, just because we are not the same kind of people; we shall not all attack the problem of understanding life in precisely the same fashion, just because we have widely different kinds of minds; and the contribution which each of us can make to the world will depend upon our individual powers and gifts. But in a thousand different ways we shall all be seeking the same great ends, and the variety of our special desires and plans will only make the world more interesting.

Whatever the character of our personal desires and plans, we can only hope to attain them if we do our planning intelligently. This means several things. It means that we ought to learn all we can from the experience of other people's lives, especially

those people who are most like ourselves. (If a man wants to become an artist, he will learn most from the study of what other artists have done and planned to do.) It means that we shall try to make "long distance" plans, as far as possible; looking a long way ahead, and trying to foresee the things we shall want to know and be later on so that we can prepare ourselves properly. (If a man wants to become an engineer, he will not neglect the study of any branch of mathematics, even in his school-days.) It means that we shall scrutinize everything that claims our attention and energy, to see whether it is going to help or hinder us in the chief purpose of our lives. (A man who plans to be a doctor will not waste in frivolous amusements the time that ought to be given to chemistry.)

When we once start this business of planning our lives, it becomes a fascinating and absorbing affair. We begin to see many things in a new light, and we begin also to see things in truer proportion. The more time and thought we give to it, the more interesting does it become, until it may easily grow into the most important part of our whole life.

There is a much-quoted remark to the effect that the world stands aside for the man who knows where he's going, which is only another way of saying that success in life comes to the man who plans his life. Only by planning, with all the intelligence we pos-

sess, can we make the most of this interesting and mysterious thing that we call life.

SUGGESTIONS FOR READING

Robert Louis Stevenson: "Letter to a Young Gentleman who Proposes to Embrace the Career of Art," in the volume "Across the Plains," Biographical Edition.
Charles W. Eliot: "Address to Young Men."
David Starr Jordan: "The Call of the Twentieth Century."

QUESTIONS FOR STUDY AND DISCUSSION

1. When is the best time to decide what one's profession shall be?
2. Is there any way to take "unforeseeable events" into account in making one's plans?
3. What part should recreation have in a life-plan?
4. What examples can you give of men who have had to make radical changes in their plans for life? How have they met this necessity?

CHAPTER II

PLANS AND FAITH

YOU cannot make plans without faith. That is what marks the difference between plans and dreams. You can *dream*, for example, about a voyage to the Islands of the Hesperides, although you know perfectly well that no such islands exist; but no one in his senses would *plan* such a voyage. The moment you begin to plan, you must believe that the thing for which you are planning really exists. A belief that is definite enough to enable a man to make plans, and strong enough so that he will set to work to achieve his plans, is what we mean by faith.

In the last chapter we spoke of the essential part which planning plays in every active life, and we said that the men and women whose lives have counted have all been planners. We can now add to this by saying that since planning involves faith we must look upon faith as of first importance for a successful life. The men who have achieved things of real worth have been planners, and that means

that they have been men of strong faith. Our own success in life depends upon our making careful and intelligent plans for ourselves, and that implies faith.

With this connection between faith and plans in mind, let us look again at the general scheme of plans which we outlined in the last chapter, to see just how much faith they involve. There were three things that we said any sensible person will plan his life to attain,—"to get the most out of life," "to find out what it's all about," and "to contribute one's share to the world." These are the natural, normal desires of everyone who faces life, and anyone who plans to satisfy them possesses a certain amount of faith, even though he may scarcely be aware that it is faith.

When the captain of an ocean liner plans to bring his ship into Liverpool harbor, he has affirmed his faith in two things,—he believes that there is such a place as Liverpool, and he believes that he can steer a course that will bring him to the port he desires to reach. He may not realize it, but without this two-fold faith he could not make his plans; and a moment's reflection will show that this is so. Similarly, when a man plans to enjoy life, he affirms two things,—his belief in the possibility of happiness, and his belief in his own ability to find it. If he did not have this faith, he might dream about happiness just as a romancer dreams about a jour-

ney to the moon, but he could not plan for happiness. When, therefore, we begin to lay our plans to "get the most out of life" we have declared our faith in the possibility of winning happiness and also our faith in our own ability to win it. That is no small beginning for a man's faith.

When a student of mathematics sits down before a particularly knotty problem in algebra or geometry with the exclamation "I *will* solve it," he becomes a planner; and behind his determination there lies, again, a two-fold faith. What he really says to himself is this: "I believe this problem can be solved; and I believe that I have brains enough to solve it, if I try hard enough." It is just this double faith that any of us affirms when he plans to "find out what it's all about." The world is full of strange and baffling problems that we do not want to leave unattacked. As we set ourselves to the task of trying to understand the world better we really declare our faith in the possibility of finding out the answer to these problems, and our faith in our own minds as capable of discovering at least something of their solution. We affirm our belief that the meaning of the world is such that we can understand it, and we affirm our faith in our own powers of thought to grasp more and more of that meaning. This second declaration of faith is, like the first, no small or trivial thing. It is, indeed, one of the most tre-

mendous affirmations of faith that a man can make.

When a soldier enlists for service in time of war, he may not realize exactly why he takes that momentous step. But if he stops to think for a minute, he will see that he, too, is acting on faith. He believes that he is needed, and he believes that he can help. The instinctive desire to do his share can only become a plan of action when it is backed up by faith in his own power to serve and in the need for his service. And the faith that carries a soldier to the recruiting-office is the faith which everyone has when he plans to make his life count for the world. If we are to plan our lives to be of use, we must believe that the world has need of us, and that we can help to meet this need.

From these considerations, we can now summarize the faith that lies behind the plans for life which we have been discussing. In the case of each desire, this faith is two-fold, affirming something about the world and something about the individual that holds it.

What does the man who plans to control his life so as to satisfy his desires for happiness, knowledge, and usefulness believe about the world? He believes that the world is a place where happiness can be found or created. He believes that the world is a place where human minds can by study and thought discover the truth. He believes that the world is the

scene of real battles, real tasks, real evils to be conquered.

What does such a man believe about himself? He believes that he has the ability to find or achieve happiness. He believes that he has a mind which he can trust as an instrument for perceiving and understanding truth. He believes that he has a real part to play in the world's work and struggles.

This faith in our world and in ourselves is the essential foundation of all our planning. It grows up in our minds very largely without any conscious effort on our part, with its roots deep down in the natural desires of our hearts. We want certain things; we begin to plan to get them; and in the very process of planning, this faith in the world about us and in our own powers develops. We may never have given a thought to the matter of faith, we may not have had any idea that we possessed any faith at all; but just because we have been alert to the experiences and promises of life this faith has fashioned itself within our minds. It is, really, a faith of instinct,— the faith which nature provides for us as we face the wider adventures and the more exacting demands of life.

As such, it is to be taken and used as the basis for our planning. But this faith, adequate as it is for the beginning of the task of making plans, is, after all, an untested faith. Just because it is an in-

stinctive faith, it is not to be taken without question. How it will fare in the searching test of actual experience, is another and a very serious matter, which will engage our attention in all the rest of this book. What deserves to be noted here is that this faith of instinct is a brave and — if it can be maintained — a satisfactory faith. With such faith in himself and in his world, a man could make plans — yes, and carry them out, too, or die happy in the attempt — with courage and good cheer. This man would have a religion that would serve him well.

SUGGESTIONS FOR READING

Wilfred T. Grenfell: "The Adventure of Life."
Samuel M. Crothers: "Three Lords of Destiny."

QUESTIONS FOR STUDY AND DISCUSSION

1. Does faith have to be true in order to serve as the basis of plans?
2. What of the faith which Columbus had in a short-cut to India?
3. In what ways, if any, does this chapter throw light on the discussion of faith in the eleventh chapter of the Epistle to the Hebrews?
4. What did Jesus say about faith? Does your own experience tend to show that what he says is true?

CHAPTER III

THE CHALLENGE OF FACTS

AS we suggested in the closing paragraphs of the preceding chapter, the faith of instinct has to face the test of actual life, and this test means sooner or later that it will be sharply challenged. We say that we believe certain things about the world and about ourselves, and on the basis of these beliefs we make our plans; but suddenly the world turns upon us with a flat denial of our beliefs. The faith which we had held finds itself squarely contradicted by facts. For the moment, at any rate, it seems as though our faith were simply "not so." We must consider this challenge carefully, because if it cannot be met, our faith will crumble away entirely.

Suppose, for the sake of example, a boy has had the ambition to become an architect, and has been planning for some time with this in mind. Back of his plans there has been faith,— faith in the value and satisfaction of the architect's profession, and faith in himself. Now suppose this boy has grown up to the age when his professional training has com-

menced; and that he then discovers that he does not possess the creative ability which an architect has to have. His faith in himself is sharply challenged by a very disagreeable but a very stubborn fact. What shall he do?

There are three possibilities between which he can choose. The first is to deny the fact, or refuse to see it, and go ahead with his plans. This is not quite honest, and it will result in his being a very poor architect. The second possibility is to give up his faith in himself altogether, and stop making any real plans for his career. This course is cowardly, and will result in his never amounting to anything. But he has a third choice. He may say frankly that he cannot be an architect, because his gifts are not the sort that an architect must have, but he can go ahead and be a builder, not designing houses and public structures but doing the equally important work of actually building what some other man has designed. This is both honest and brave, and such a man will serve himself and the world well.

This imaginary illustration suggests the way in which every challenge to our faith may be met. The two absolutely essential things are honesty and courage,— honesty to face facts without flinching or trying to "camouflage" them, and courage to work out a new and better faith in the light of these facts. Without these two qualities, a man cannot have or

keep a real faith; with them he can always make for himself a better sort of faith, no matter how sternly or brutally his earlier beliefs are challenged.

Let us look now at the points of the faith which we have outlined in the last chapter, considering how they are challenged by the actual facts of life. If we are honest, and if we keep our eyes open, we shall not be able to hold that faith for very long without finding that it is, apparently at least, very sharply contradicted by the facts.

We say that we believe the world is a place where happiness can be found; but do the facts warrant any such belief? As our experience widens and our knowledge of the world grows, we discover that the number of people who really find happiness is very small; and we find that there are millions of people to whom happiness seems absolutely denied. We see that human life is a struggle which is often hard, and sometimes cruel. We see that pain, sorrow, and failure are the portion of everybody to some degree and to some people in overwhelming measure. The world is full of people whose lives have been twisted by circumstance into a mockery of happiness. In no small degree disease, poverty, crime, and vice seem to be the lords of life; and these are the arch-enemies of happiness. In the face of such facts, can we believe that the world is a place where happiness is anything but an accident?

We say that we believe the world is capable of being understood; but is that a justifiable belief? With all the progress of modern science, men's ignorance is infinitely greater than their knowledge. The simplest questions are still as baffling as they were when the first man tried to answer them, and the most daring minds have come back from their effort to search out the mysteries of life confessing their failure. The more we know, the deeper becomes our consciousness of our own ignorance. All about us lie mysteries and riddles that no human brain has ever been able to solve. In the face of this fact of our own colossal ignorance, how can we affirm our belief that the meaning of it all can be understood, even in a very tiny measure? Wouldn't it be wiser, and less presumptuous, just to admit that we can never hope to find out "what it's all about"?

We say that we believe the world is a place where we are needed, to help do the world's work, to help win the world's battles, to help conquer the world's evils; but is this so? The facts of human life seem to indicate that the world is rather a place where every man's job is to look out for himself. There are many things that seem to show that a man is a fool to bother about other people. The world is strangely indifferent or even hostile to the man who would serve his fellows, and it is easy to see in the world nothing more than a selfish struggle for exist-

ence. Life is a battle, yes; but a battle in which men struggle with relentless energy against one another, each trying to beat the rest in the race for bread. A faith that believes in unselfish work and chivalrous warfare is challenged with unmerciful insistence by the undeniable fact that human life is a fierce competition in which it takes all that a man has of courage and strength merely to survive.

It is well to see the full force of this challenge beforehand, rather than to wait until it actually strikes our own faith. Probably no one ever felt its power in quite so startling and overwhelming a fashion as we have been describing it here, but it is better to exaggerate its force than to underestimate it. All of our faith is liable to challenge, even if it is not all challenged at once; and if we have faced this possibility we shall not be so easily swept off our guard by sudden attacks or unexpected assaults.

All of this challenge — all its indictments and all its most telling blows — can be met. Out of the experiences of life, even the hardest and most disillusioning, a man can come with a stronger faith than ever. How this can be done, we shall consider in the next chapter.

SUGGESTIONS FOR READING

John Bunyan: "The Pilgrim's Progress."
Jane Addams: "Twenty Years at Hull House."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the doctrine of "the survival of the fittest?" How far does it apply to human life and relations?
2. What do you consider the most baffling of the fundamental questions of life?
3. What effect on a man's life does the holding of a dishonest belief have?
4. Can a man "fool himself" into a belief?

CHAPTER IV

THE FAITH OF THE ROUGH ROAD

WHEN our faith is first seriously challenged, it may seem a hard and even bitter experience. The discovery that any belief which we have held is, at least in the form in which we have held it, an illusion is disturbing and distressing. If it be one of our fundamental beliefs, the discovery that it clashes with the facts of life may necessitate a complete revision of all our plans; and such an experience calls for all the courage and good sense we possess.

However it comes, this experience is disillusioning. The world becomes a different place for us,— less friendly, less fair, less alluring. The way of life seems no longer a plain path through lovely valleys, but rather a rough road over steep and dangerous mountains.

But with the discovery that we have a rough road to travel there comes the possibility of a new sort of faith. The faith of instinct has not met the test of actual life, but that does not mean that we must go faithless. Quite the contrary. Out of the very ef-

fort to travel the rough road there comes a new and better faith,— the faith, this time, not of instinct but of experience. The earlier faith failed because it could not meet the challenge of facts; this new faith is born out of the facts of life itself.

The proof that the rough road brings forth a faith which will not fail is found in the testimony that comes from those who have travelled that road. Their verdict is almost unanimous that this better sort of faith is possible, and that it will endure. If you ask the men and women who have been buffeted about by fate, taunted and deluded by false hopes — the people who have been "through the mill"— those who have had to go by the roughest roads — what they think of life, they will tell you that in spite of all life is a good thing. If you ask the patient seeker after truth, who has devoted all his time for years to the one task of adding some tiny contribution to the world's knowledge, whether the world is worth trying to understand, his answer will invariably be that if he had a hundred lives he would give them all to the same search. If you ask the soldier, who has given up all — home, friends, hopes, life itself — for a lost and hopeless cause, whether it has been worth while, he will tell you, with a conviction that neither death nor defeat can overthrow, that it is supremely worth while. The evidence of those who have travelled the rough road to the end is the same

— and it is the most astonishing thing in all of human life — that the journey, even over the rough road, is worth while. Such people come through life with a faith that cannot be shaken, because it has been built up out of the very experiences that destroy a weaker faith.

The two kinds of faith — the faith of instinct and the faith of experience — are like cast-iron and wrought-iron. You can make a tool or weapon out of cast-iron, but it will be brittle and will snap at the first real test. But if you take the same iron, and instead of running it into a mould *hammer it out*, you will have something that will endure many tests. It is the same iron, but the process of hammering it into shape has given to it new strength.

Something very like this a man does when he finds that his first faith will not meet the test of real life. He takes his faith to the anvil of experience and there hammers it into new shape with stout blows, any one of which would have broken the earlier faith. Under the hammer the iron of his faith takes on new toughness of fibre, and in the end he has a faith that will endure any test to which it can be subjected. This process of hammering out a durable faith is not a matter of a few days, or even of a few years. All through life the work goes on. Every experience of life helps to beat our faith into better shape and more sturdy substance. As the process goes on, we grow

in strength and skill; until finally we have a faith so wrought that it cannot be broken.

We begin this task of hammering out a durable faith as apprentices, without much skill. But we have as teachers many who have become masters of the craft, and from them we can learn a great deal. Of all these teachers, the one from whom we can learn most is Jesus of Nazareth. He is the supreme example of a man who travelled the rough road faithfully, sharing all the experiences of our common human life and out of those experiences fashioning a faith that carried him triumphantly through everything. From a study of his life, and of the way in which his faith grew, we can learn more than from any other source.

Jesus began his life among men with the instinctive faith that springs from natural desires. He began to plan his life when he was a boy, and the story of the visit to the Temple takes on immense significance if we look at it from this point of view. These early plans received definite form when Jesus was caught up into the band of disciples of John the Baptist, and enlisted with John in the campaign for repentance. Thus far, his instinctive faith had served him well.

But now comes the experience of disillusionment — the challenge to his faith — so marvellously told in the story of the Temptation. Doubt entered his

mind; the hard facts of life seemed to deny his faith; his plans began to seem like idle dreams, his faith like foolish nonsense. When he was only twelve, he had begun to plan — "I must be about my Father's business" — but now all this was, for the moment, shattered by the terrible though little word "if." So striking was this experience, that Jesus could only describe it by personifying the challenge. It was as though Satan had come in visible form with his mocking, shaking, disturbing questions. "*If* you are the Son of God," the tempter said. That single phrase said a great deal. It really meant "Are you so sure that you are what you have thought? Have you any proof that you can really do what you plan? Is your faith really anything but imagination? Are not the facts really against you?"

That this challenge was a profoundly disturbing one, the story plainly enough shows. But though the old faith of his boyhood could no longer carry him through, Jesus did not lose faith. From this moment on, he saw facts clearly and honestly, and built his faith on these facts. All his life long he kept at the task of hammering out his faith, using every hard experience to beat his faith into better form, until at the last he was able to go through torture, failure, betrayal, and death, with unshaken belief that it had been, after all, "his Father's business."

What Jesus did, any man can do. Not in the same splendid way, perhaps, but still with just as much courage and pluck. This is why Jesus has become the great leader of men, and by accepting his leadership we, too, can hammer out a faith that will be strong enough and durable enough to see us through.

SUGGESTIONS FOR READING

Harry Emerson Fosdick: "The Manhood of the Master."
Marcus Aurelius: "Meditations."

QUESTIONS FOR STUDY AND DISCUSSION

1. What parallels to the story of the temptation of Jesus do you know in the Bible? in modern history?
2. What do you think of the petition in the Lord's Prayer, "lead us not into temptation"?
3. Can a soldier, in the face of the enemy, stop to discuss whether the cause for which he is fighting is righteous?
4. Is it a sign of strength or of weakness to "change your mind"?

CHAPTER V

"CAN I BELIEVE ANYTHING?"

IN this and the two following chapters we shall consider the principal ways in which the facts of life challenge the faith of instinct, and suggest the methods by which we may use these facts to hammer out a more durable faith. In this task we have not only the example and teaching of those who have already done this thing for themselves; we have also the help of certain great allies in the world itself, whose strength we can summon to our aid under certain conditions. In these present chapters, we shall try to show what these allies are and how they can serve us.

For many people — perhaps for most of us — the first clash with the facts of life which our instinctive faith encounters is in the intellectual realm. Certain ideas which we have held as true turn out to be untrue. And with this discovery the spirit of doubt takes possession of our minds, so that we begin to wonder whether we can ever believe anything again with certainty. This is what we may call the sceptical frame of mind, and it is an inevitable

part of the intellectual development of every active and alert thinker.

This experience frequently comes with the overthrow of some belief which we have accepted on the authority of someone else, without giving it any careful examination of our own. The familiar story of the small boy who found out that Santa Claus was a myth and promptly jumped to the conclusion that God was a myth also is a homely but not unfair illustration of what takes place when this challenge comes. Some belief of ours — one, perhaps, that has meant a good deal to us — turns out, on closer examination, to be mistaken; and forthwith we find that we are looking at every belief in the doubting, sceptical mood. Is there anything that we can believe,— anything so clearly true that our doubts cannot shake it? We long for unmovable foundations on which to build our beliefs; but do any such foundations exist? We feel the need of some authority outside ourselves who will tell us what to believe and what not to believe; but is there any such authority?

When the challenge of scepticism confronts our faith, there is only one way open to us. We cannot dodge the issue; we cannot go round it, or over it, or under it. We must go straight through it. The moment we begin to doubt any of our beliefs, we cannot stop short of doubting them all. This is the one time of all others when we must be absolutely

honest with ourselves, for a faith in which an unrecognized or undefeated doubt lurks is shot through and through with poison. Such a faith is utterly useless, and no self-respecting man will have anything to do with it. If he cannot meet the doubts and by wrestling with them make them the tools for creating a better faith, he will reject his beliefs altogether. Doubts are dangerous only if they are concealed. When frankly faced, they may be of inestimable service.

When the Apostle bade us "prove all things," he really meant that we ought to doubt all things, test all things, challenge all things. This is the only way to guard ourselves against hasty and false beliefs, against superstition in all its insidious guises. At the entrance of our minds, the sceptical spirit ought to be posted as a sentry, to compel every idea and belief that would come in to show its credentials. Only the searching scrutiny of this outpost can save us from intellectual anarchy and treason.

This open recognition of the value of doubt is the first requisite for those who would gain the assistance of the ally by whose help we can work out a durable faith. The instinct which makes us desire a firm foundation on which to build our beliefs is a perfectly sound one, for there is such a foundation. This foundation is what we call scientific knowledge, and the great ally upon whose help we can rely is

science. From science we can learn a sure method for attaining to the truth; from science we can learn a certain test by which we may distinguish truth from error. In the task of working out durable intellectual beliefs, we may ally ourselves with science. Here is the authority for which we long, in our times of uncertainty. Here is the unshakable basis for our faith.

It would be difficult to exaggerate the help which science can give us in the forming and building of our beliefs. It is as though we were trying to hammer out a sword for our own use on a tiny anvil with only a light hammer; and then someone came to us and said that we could take the bar of metal out of which we want to make our sword to a great foundry where the giant steam-hammers would beat it into shape for us, leaving to us only the task of fitting the handle to our own grasp. On certain great topics, science speaks with full and absolute authority, telling us truth which we can accept as soon as we have qualified as being fit to learn from science. On other topics, science cannot speak with such authority, but here science gives us methods by which we may pursue our own investigation of the truth and tests by which we may know whether what we find is true or not.

This alliance with science is not, however, to be had for the mere asking. We must earn the right

to call science our ally, and if we would receive this help we must pay the price which science demands. This price is three-fold: first, we must learn to think honestly; secondly, we must learn to think constructively; and thirdly, we must learn to follow the ideal of truth at any cost to ourselves.

Just what these demands imply, we shall discuss in Part Two of this book. For our immediate purpose it is only necessary to point out that they are by no means easy to fulfil. Science is a stern and even austere friend whose help cannot be lightly sought or easily won. There are few things more difficult than disciplining one's own mind to think honestly and constructively; but without this ability we cannot have the help of science. It may seem easy to affirm our loyalty to the ideal of truth, but science requires more than lip-service from those who would build up their faith on scientific foundations. Loyalty to truth must have something of the martyr fibre, if it is to win the alliance of the scientific authority and spirit.

But this price is one which we ought to be glad to pay, for when we have earned the right to claim science as our ally we have entered into partnership with one of the mightiest forces in the world. The faith which we build up with the help of science cannot be shaken by any doubts or challenged by any facts, for that faith rests upon facts and is tested at every point by the keenest scrutiny of doubt.

SUGGESTIONS FOR READING

J. Arthur Thomson: "Introduction to Science."
G. Lowes Dickinson: "The Greek View of Life," especially Chapter I.

QUESTIONS FOR STUDY AND DISCUSSION

1. What does the word "sacred" mean? Is any belief "sacred" from the sceptical spirit?
2. Is scepticism always a healthy spirit?
3. Does scepticism help to the formation of constructive faith?
4. What is the meaning of the saying "The truth shall make you free"? Who said it?

CHAPTER VI

"IS IT UP TO ME?"

MORE demoralizing than the challenge of intellectual scepticism is the challenge which comes from the fact of our own selfishness. We all share a natural desire to do our part in the world, and we have seen that the sensible man will deliberately plan his life so as to contribute his share to the world. But this plan rests upon faith which is sharply called in question when we discover that, as a matter of fact, we often consciously choose to neglect our obligations. We see many needs which we might help to meet, many wrongs which we might help to set right; but over and over again we deliberately do nothing about them. This challenge to our earlier faith is a moral one. It is summed up as we turn away from our responsibilities with the question "Is it up to me?"

There is an element of intellectual scepticism also in this challenge, for the question "What is my duty?" and the deeper question "Have I any duty at all?" are matters of intellectual belief. To this part of the challenge science, in the fields of ethics

and sociology, can help us to find an answer. Our beliefs as to *what* is up to us, and *why* it is up to us, can rest upon the same solid basis of scientific truth as the rest of our beliefs.

But there is much more than intellectual challenge in this question. It attacks our minds, but it makes also a more fundamental attack upon our wills. Selfishness may try to convince us that it is the best policy by argument and reason; but its more deadly work is done when it undermines our desires and weakens our purposes. The proof of this lies in the fact that we are often aware that we are doing a selfish act in direct violation of our own beliefs as to what we ought to do. We choose the selfish course with our eyes open, knowing perfectly well that it is selfish and that it is contrary to what we are convinced we ought to do. We choose to be selfish in spite of our intellectual beliefs, not because of them; and no amount of reasoning or argument will persuade us to do the right thing when we have made up our minds that we prefer to do the wrong. Selfishness goes deeper than the opinions and beliefs of our intellect. Its roots are far down in the secret desires of our hearts. It is this fact of the deep-rootedness of selfishness that we have in mind when we call it "sin."

If we stop to analyze any particular sin, we shall find that it is always due to a lack of social en-

thusiasm. We choose the selfish course in preference to the unselfish because our loyalty to the rest of the world — to society — is not enthusiastic enough to overcome our personal wishes. What is missing is not so much knowledge as desire, not so much the light of understanding as the fire of enthusiasm. Sin may gain control of us though we know all that the wisest of men can teach, but sin cannot make headway against the ardent and compelling desire to serve. To meet the challenge of sin, we must have a faith that will blaze out into a passion for service.

How can we get this sort of faith? How can we transform the well-meaning but untested desire to do our part in the world into a burning, consuming passion for service? Is there an ally upon whom we may call as we call upon science to help us with our intellectual problems?

Yes; there is such an ally. And only as we win its help can we work out a faith that will withstand the attacks of selfishness and sin. This ally is the moral "thrust" of human life, the great stream of moral idealism coming down through all the ages and expressing itself in the hopes and dreams of men. The universe itself, striving to work out a moral purpose through human lives, is behind us the moment we are willing to ask its aid. We can put ourselves into living relation with this mighty force, summoning to our side the moral and social idealism

of all the race. From this glorious fire, which has burnt with growing brightness all through human history, we can light the torch of our own social idealism; and with this torch in our hands we can be more than conquerors over selfish desires.

The help of this great ally does not come by way of instruction, but by a sort of kindling of spirit. Just because this process touches the deeper and more hidden parts of our life, it cannot be described as easily or as definitely as that by which science lends her aid; but it is none the less real for that. By a way, then, that we cannot very clearly explain, the moral and social idealism of the race takes hold upon us, if we will let it; and if we accept the alliance of this force we can face the attacks of selfish desires or unsocial aims with dauntless faith.

We cannot expect this alliance, any more than that of science, unless we are willing to pay for it. It would be absurd for us to look for science to come to our assistance if we made no effort to understand the spirit and share the tasks of science. Similarly, it would be foolish to imagine that we can count upon the moral idealism of the race to help us fight our own battles with sin unless we make every effort to understand and share it. It is as though we looked to a great army to help us defeat an alien enemy. If we are to have the comradeship and assistance of the marching hosts, we must ourselves enlist with

them and share the perils and privations of the campaign.

What this enlistment involves, we shall consider in Part Three of this book. But here again we must point out that the task to which we shall there set ourselves will be no easy one. If it is hard to learn how to think honestly and constructively, it is equally hard to learn how to live morally. If the ideal of truth demands loyalty of martyr stamina from its adherents, the ideal of social service makes no less uncompromising a demand.

For those who are willing to pay the price, the whole moral power of the universe is at hand to help. When a man once really gives himself to the cause of humanity, the entire strength of the race is his friend; and so long as he continues to deserve this help, it is his. By its mighty strength he can stand and withstand, and he has guaranteed his own victory by allying himself with a power that cannot be defeated. If the challenge of selfishness is to be met, it can only be by enlisting with passionate devotion in the hosts of mankind who are marching in battle array toward the ideals of a better social order.

SUGGESTIONS FOR READING

George Lansbury: "Your Part in Poverty."
Joseph Mazzini: "The Duties of Man."
Hermann Hagedorn: "You are the Hope of the World."

QUESTIONS FOR STUDY AND DISCUSSION

1. Does the account of sin in this chapter seem to you adequate? How would you add to it?
2. Under the definition of sin here given, could Robinson Crusoe on his island have committed sin?
3. What examples of sin, in this sense, can you recall from the Bible? How does our definition of sin differ from the one implied in the Bible stories?
4. Is moral idealism identical with social idealism?

CHAPTER VII

"IS LIFE WORTH LIVING?"

WITH the help of science and the moral idealism of the race, we can face the challenge of doubt and the challenge of sin. But there is a third attack upon our faith which neither of these allies is sufficient to withstand. This last and most formidable challenge is that of despair, a sense of the futility of life that expresses itself in the question "Is life worth living?"

This experience is very largely a matter of moods, and people vary a good deal as to their liability to its attack. But nobody is safe from this test, and most people have times when despair is a very real and very terrible experience. Nothing that we do seems to have any value or meaning, the whole world seems to be in a hopeless tangle with no possibility of straightening out, and our own lives seem to be snarled up with equal hopelessness. At such moments despair sweeps over us like a black cloud. We seem to be in the very depths. The joy and zest of life have disappeared, and we feel the temptation to "quit the game" altogether.

There are many expressions of this mood of despair in literature, and anyone to whom the experience has ever come will understand these writings and realize that they are genuine and true. Of them all, the most poignant are to be found in the book of Psalms, where in many passages the sense of utter despair is vividly and poetically described. "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." That is only one of many similar expressions of this mood, and it voices a cry every one of us at times would utter from the depths of his soul. It is a mood of hopelessness, which scorches and shrivels the very springs of life itself.

How can we meet this challenge? Is there an ally with whom we may make common cause against this enemy of our normal life? If we cannot find help in this need, we are in desperate straits indeed. If we cannot throw off this mood, and return to our job of living with vigor and courage, we shall be utterly miserable and useless. Is there some power in the world upon which we may rely at such moments, so that we may travel even the rough road of despair without cowardice and without shame?

Here again the testimony of those who have travelled this road before us is clear and heartening. "Yes," our fellow-travellers tell us, "yes, there is

help for this need also. To meet the challenge of despair, there is a great ally, ready to add his strength to yours, and strong enough to carry you through."

What is this ally? It is the spiritual power of the universe,— a power closely akin to that of science and of moral idealism, yet deeper and stronger than they. It is a power so deep and strong that it really includes both these other allies, so deep and strong that there is only one name by which we can call it. It is God.

The most important thing that one man can tell another is how to know God, how to get into living relation with the spiritual power of the universe. But there is nothing more difficult to explain. We are speaking now not of beliefs about God (though these are of very great importance, and must be considered in their place), but of the practical experience of God as our working ally, of God as "a very present help in trouble." That men and women in all ages have found this help, there is abundant testimony; but the experiences out of which this knowledge of God comes are so profound that only rarely can one tell of them so that others can learn from his discovery. For the most part, all that such persons can tell us is the simple fact that they have found the help they needed. Here again the most nearly perfect expression of this sense of help re-

ceived is in the book of Psalms. From many such passages, this may serve as an illustration: "In my distress I called upon the Lord. He heard my voice. He sent from above, He took me, He drew me out of many waters. He delivered me from my strong enemy. He brought me forth also into a large place." This same simple testimony is found also in multitudes of the hymns of the churches, as in this verse from a familiar hymn:

"In loving-kindness, Jesus came
My soul from sorrow to reclaim,
And from the depths of sin and shame
Through grace He lifted me.
With tender hands He lifted me;
From sinking sands He lifted me;
From shades of night to plains of light,
Oh praise His name, He lifted me."

From the widest possible range of thought and feeling — from the matchless poetry of the psalmists, from the homely phrases of the simple singers of the church — the same word comes. There is a power that lifts men from the night of despair into the large spaces of light. If we are to travel the rough road bravely and without shame, we must not neglect any possible chance of winning the alliance of this power. There is no need for us to walk alone through the dark valleys. The lifting power of God is in the world, His companionship and His strengthening help are available for all who truly seek Him.

Every man has to find God for himself, but this

does not mean that we cannot learn from others some of the ways to look for Him. The experience of countless generations of seekers after God has shown us that there are certain paths that lead most directly and naturally to the knowledge of God. Of these, the most natural is the one we call "worship," and Part Four of this book deals with this subject. There we shall consider what worship means, and how we may worship so that we may most easily come to know God.

At this point we need only to make very plain that this help, like that of science and the moral idealism of the universe, is not to be had for the mere asking. The knowledge of God — His help in the times of our need — comes only to those who are ready and willing to receive Him. And the preparation of the heart to welcome the Divine Guest is not easy. In the Gospel of John, the requirements for those who would worship God are set forth: "God is spirit, and they that worship Him must worship Him in spirit and in truth." That means two things. It means that we must learn to distinguish between those things that are spiritual and those that are material; and it also means that we must learn how to set the spiritual values above all the rest. Only if we have at least a glimmering of understanding of what it means to say that God is a spirit can we begin to worship Him; and only as we seek to deepen our

spiritual life, in honesty and loyalty, can we grow in our power to worship and so in our power to know God.

This involves self-discipline, patiently and sincerely carried out. But the reward is tremendously worth the effort, for to find God and to come to know His companionship is to discover the strength and the faith that cannot be overthrown, even by the challenge of despair.

SUGGESTIONS FOR READING

The Book of Psalms.
Richard C. Cabot: "What Men Live By." Especially Part IV.
H. G. Wells: "God the Invisible King."

QUESTIONS FOR STUDY AND DISCUSSION

1. Is there any connection between the mood of despair and physical health?
2. What examples can you give of hymns that express the idea of God's help in times of need?
3. Is worship confined to churches?
4. What directions did Jesus give for worship?

CHAPTER VIII

FAITH AND RELIGION

IN the three preceding chapters we have spoken of the allies by whose aid we may hope to work out a durable faith; and in each case we have pointed out that their alliance can be had only at a definite and by no means slight price. It is true of these helpers in our task of hammering out a faith, as it is in business or professional success, that we cannot get the things we want without paying for them. The faith we desire can be had only at the price of clear thinking and hard work.

But this truth is not the whole story. When we have done all that we can to earn the help of these allies, it will still be true that we receive far more than we strictly have earned. To some extent, at least, a durable faith comes to us as a gift — a gift which we have earned the right to receive and the ability to use, but none the less a gift rather than a purchase. Part of this faith, and often the most significant part of it, is no more earned by us than the air we breathe or the stars we delight to watch in the winter sky.

Perhaps an illustration out of practical life will help to make this point clear. A young man goes to college, and pays a certain sum for his tuition. Unless he can manage somehow to get the required amount of money, he cannot attend the college; but when he has paid his tuition-fee no sensible student imagines for a moment that he has really paid for what he gets. Much that he receives is paid for by the endowments of the college, which represent the generosity of previous generations. Even more of what he gets is of such a nature that no amount of money could possibly buy it; for you cannot set a price on genuine scholarship or enthusiastic teaching. The student does not get his education for nothing; nor, on the other hand, does he pay anything like a full price for what he gets. His education is partly something purchased and partly a gift.

This is just what takes place in the matter of faith. There is a price which each one must pay,—and it is no merely nominal sum, but rather all that a man is worth of thought and loyalty and enthusiasm. But when he has paid this price, a man receives very much more than he has paid for. In addition to what he has earned, he receives a gift, partly from the inherited spiritual wealth of earlier generations, and partly by direct gift of God. This is what the theologians had in mind when, in other times, they talked of "the grace of God." The durable faith

of a good man is partly his own creation, and partly the work of the divine grace within him.

Where does this unearned gift come from? It comes from the world in which a man lives,— from the physical world that nourishes his body and his soul, from the world of his fellow-men who are his comrades in the search for moral ideals, from the world that we call spiritual. This universe in which we live is all filled with "channels of grace," through which the gifts of God come to those who are seeking to prepare themselves to recognize His presence, to fit themselves to receive His gifts. Those gifts cannot come to us unless we are ready to receive them; but, on the other hand, no one who has received them ever yet imagined that he had really earned them.

It is only when this two-fold truth about the achievement of faith is clearly in mind that we can talk about *religion*, for religion implies both the seeking man and the giving God. Neither God nor man could have religion alone. The very word religion suggests a "binding together" of two parties. Religion is an alliance between a human being and God, — an alliance to the strength and value of which both parties contribute. Man's share is his whole-souled devotion to the task of working out his faith; God's share is the giving of unearned gifts of insight, power, and joy.

Religion, then, is a bigger thing than faith. It is faith plus grace. It is partly human, because man's share in it is as necessary as God's; and it is partly divine, because God's share is as necessary as man's. It is a working partnership between God and man, for the accomplishment of plans which neither partner alone could carry out.

What are these plans? They are, first of all, your plans,— the plans you make for your own life, plans for enjoyment, for study, for service. They are the plans of the race,— plans which are slowly emerging into clear outline as human idealism grows stronger and stronger. They are, too, God's plans, — some of which we understand, some of which we only glimpse occasionally, some of which we as yet know nothing about. Our business is to work for the plans we do know about, and to keep our minds and hearts ever receptive for new tidings of the larger plans ahead.

It is for the sake of these plans that we are here on this earth. It is for the sake of these plans that we need a working faith. It is for the sake of these plans that we enter into the partnership with God that we call religion. The task of religion, in all ages, under an infinite variety of conditions, is the fulfillment of these plans. This task is what gives meaning to history, and significance to the life of every individual. It is because our separate and often appar-

ently trivial lives are tied up with this tremendous enterprise of God's plans that life is worth living, and worth living bravely. Each of us is here with a part of God's plan entrusted to his fidelity, and if any one of us falls down, the whole enterprise will fail in just that measure. In the light of that conception, even the daily work of the humblest individual takes on new value and becomes a glorious thing.

For anyone who is willing to do his share in the task of religion, the world is transformed. To the man who is honestly trying to carry out his part in the program of God, the world cannot be anything but a friendly place. Even the things that seem hard and cruel will be found to have their value, for if the game of life were too easy no one would really care about playing it. The essential thing is to see life as a game, as a game that is infinitely worth playing and winning, a game that cannot be won without our help, but a game in which we do not have to play alone. The moment we really see this, and feel the tug of the game itself, so that we cannot stay out of it, we have found the beginning of our religion. From that point we must go on, working out a faith that will back up our plans and give us courage and patience enough to see them through, and drawing that faith from the mighty strength of God Himself.

SUGGESTIONS FOR READING

Rudyard Kipling: Poems, especially "The Explorer."
Walt Whitman: Poems, especially "Pioneers, O Pioneers."
Hermann Hagedorn: "The Troop of the Guard."
Donald Hankey: "A Student in Arms."

QUESTIONS FOR STUDY AND DISCUSSION

1. What do you think of the distinction between religious work and secular work?
2. In what sense can a lawyer do religious work? A doctor, an engineer, a plumber, a carpenter, a musician?
3. What do you honestly think of the profession of the ministry? Was Jesus a member of this profession?
4. What do you think God's plan is with regard to drudgery? With regard to slavery, war, poverty?

PART TWO: TRUTH

"There is no short cut to truth, no way to gain a knowledge of the universe except through the gateway of the scientific method."

— *Karl Pearson.*

CHAPTER IX

THE SCIENTIFIC SPIRIT

THE age in which we are living is often characterized as "The Age of Science," because in no other period of the world's history has science played so large a part in human life. For the beginnings of science, we should have to go back to the very early civilizations that flourished along the banks of the Tigris and the Nile; but it is only within comparatively recent times that the full importance of science has been recognized. To-day there is no more powerful force in the world than the scientific spirit, and anyone who is trying to hammer out a working faith for his own life must understand what this spirit is and how it can help in the fashioning of a durable faith.

When we attempt to sum up the contributions of science to human life, we find that they are two-fold. First, science has given to men a knowledge of the world which has led to the mastery of many of the forces of nature that used to dominate human life. The physical world has become, in large measure, the servant rather than the tyrant of human life; and by

the help of science men have learned how to control the world for their own ends. This process is not yet complete, of course; but merely to mention certain departments of science, such as medicine, biology, electrical engineering, sanitation, or chemistry, will bring to mind a whole series of pictures of new powers over nature which we owe to the scientific spirit. Science has made the world a much more friendly place for us all, in a thousand ways.

But the practical benefits which we owe to science are not so important as the gain which has come from the scientific attitude of mind. In earlier times, men faced the unknown with terror and despair; but the scientific spirit, "with its courage and serenity, its disciplined conscience, its intellectual morality, its habitual response to any disclosure of the truth," [1] has taught men a new and better way of facing what they do not understand. Fear has very largely given way to a quiet and confident resolution to discover what is now hidden and to learn the meaning of what now seems meaningless. The scientific spirit has cleansed and braced our minds,— cleansed them from superstition and terror, braced them to determined and patient effort in the search for truth.

The best way to study any "spirit" is in the men who share it, and if we would find out what the scien-

[1] Francis G. Peabody. Quoted in preface of Sedgwick and Tyler's "Short History of Science."

tific spirit is we must ask what are the characteristics of the scientist. Fortunately modern education is making it possible for more and more people to study science at first hand, and to learn by actual contact with scientists what their spirit and temper of mind really are. For our immediate purposes, however, we shall have to be content with devoting the rest of this chapter to a consideration of the outstanding characteristics of the scientist.

These are three: his passion for facts, his use of the inductive method of reasoning, and his disinterestedness. It is these things that mark off the man of scientific mind most sharply from the rest of us; and it is only as we learn to acquire these characteristics that we can do our own thinking in scientific fashion. To understand and try to acquire these qualities is one of the first lessons in religion.

A passion for facts. Did you ever take a walk with a trained naturalist, and notice with a sense of mortification how many things he could see that you would have passed by, and how many of the things you thought you saw had to be corrected by his keener vision? The scientist sets up as his first ideal the ability to "see straight" and to see all that there is to be seen. He cultivates the power of observation by long training, and supplements the power of his own senses by instruments of precision like the microscope and the galvanometer. To him, no fact is ir-

relevant, or too small to be worth noting correctly; and it is his constant effort to reduce the margin of error in his observations by every method of "checking up results" which his ingenuity can devise. He draws a line between facts and non-facts that is absolutely inviolable; and he would rather spend years verifying a fact and finding no mistake in his observations than to let a non-fact slip through his guard labelled as a fact.

This characteristic seems to become doubly marked when a scientist puts any statement of fact in writing, or publishes it in a book. Kipling tells a story, with the name "Rheingelder and the German Flag," that illustrates this in a striking way. The story is of a naturalist who lost his life from the bite of a poisonous snake because he had trusted the published statement of a fellow-naturalist that this particular snake — known as the "German Flag" because of its coloring — was harmless. As the poor man was dying, he could say only one thing, a bitter reproach to his false scientist friend, "that he had lied in print." That is the most terrible accusation that a scientist can receive, for it means that he has been untrue to his cardinal allegiance to absolute truth and accuracy.

If you would study a specimen of the true scientist's passion for facts, you will find one of the best in Charles Darwin's account of the voyage of the

Beagle. For five years this vessel was on a cruise around the world, and everywhere the young naturalist saw a wealth of facts which he observed and recorded with amazing accuracy and comprehensiveness. But Darwin was more than merely an accurate observer; he possessed in high degree the second of the characteristics of the scientist,— the power to make use of inductive reasoning.

The inductive method of reasoning is that of drawing a general proposition from a large number of concrete facts. Its validity depends, first, upon the number and accuracy of the facts used; and, secondly, upon the skill with which these facts are classified for the purpose of reaching a general conclusion. Almost anyone can train himself to proficiency in the collection of facts; but the interpretation of the facts requires a special gift. The great scientist seems to have an instinct for classifying his facts in such a way that the general conclusions almost reveal themselves. Of all the pieces of inductive reasoning the most significant is that by which Darwin gave to the world the general conception of evolution, and in his own account of his work we can see both the infinitely painstaking collection of fact and the masterly insight into the relations of fact to fact.

A conclusion reached by inductive reasoning is always held subject to the discovery of new facts. The classic illustration of this is the statement that

all crows are black,— a conclusion reached on the basis of extensive observation of crows, but a conclusion which would be overthrown completely by the discovery of a single crow that was white! It is this open-mindedness to new facts that Professor Peabody had in mind when he spoke of the scientist's "habitual response to any disclosure of the truth."

And this brings us to the third of the characteristics of the scientist: his disinterestedness. In his investigations, there is only one standard by which the scientist is guided, and that is the truth. He may discover a fact that will prove disastrous to every conclusion which a lifetime of industrious labor has built up, a fact which will necessitate the revision of all his previous work; but not for an instant does he allow any such considerations of personal advantage to deter him from accepting the new fact. There have been scientific discoveries that seemed to upset some of the deepest and most sacred of human beliefs, but the scientist does not permit this to make him waver in his pursuit of the truth. His one absorbing interest — which by its supreme power over his life gives him the quality of "disinterestedness"— is the truth; and this outweighs for him every other consideration. For him nothing is sacred except the truth,— neither beliefs, nor customs, nor traditions; and it is this singleness of purpose that gives us confidence in his work.

The scientific spirit is more widely diffused among men to-day than ever before, and wherever it penetrates it cleanses men's minds of superstition, and sets them free from fear. And by doing this, quite as much as by its contribution of practical knowledge, science is doing the work of religion.

SUGGESTIONS FOR READING

J. Arthur Thomson: "Introduction to Science."
Charles Darwin: "The Voyage of the *Beagle*."
Francis Darwin: "The Life and Letters of Charles Darwin."
Edwin E. Slosson: "Creative Chemistry."

QUESTIONS FOR STUDY AND DISCUSSION

1. What invention of recent years has, in your opinion, contributed most to the safety and comfort of human life?
2. How large a place should science have in the course of study in high schools and colleges?
3. Did Sherlock Holmes use the inductive method in reaching his conclusions? Was his reasoning scientific?
4. Is there any department of thought or action where science is out of place?
5. What do you mean when you say that a thing or a belief is "sacred"?

CHAPTER X

HOW KNOWLEDGE GROWS

IN the advancement of scientific knowledge, there are four steps, which may be described briefly as follows: (1) the statement of the problem; (2) the tentative formulation of a solution; (3) the testing of this possible solution by experiment; and (4) the publication of the result for the benefit of those concerned. To illustrate these four stages in the progress of knowledge, let us take the work of Pasteur, the great French scientist, in connection with the disease known as anthrax.

This problem was a most important one because the disease had been ravaging the herds and flocks of France, causing immense loss throughout the country; and it was Pasteur's sympathy for the distress of his compatriots that led him to investigate it. The statement of any scientific problem includes the collection of all the facts that may bear in any way upon it, for only when all the available information is at hand can the problem itself be clearly seen. So Pasteur's first step was to gather all the facts about the disease that he could find, making elaborate first-

hand investigations, and studying everything that other scientists had written on the subject. When this information had been collected, verified, and arranged, the problem before him was as clearly stated as it could be.

The next thing to be done was to ponder upon the problem until out of the mass of facts before him some suggestion of a possible solution should come. After long consideration, Pasteur arrived at the theory that the disease could be prevented by a process of inoculating the sheep and cattle with a virus of the disease itself. In this way, he thought the animals might be rendered immune from the attacks of the disease. This was only a theory, which might be correct or incorrect; and at this point in the investigation no new knowledge had been discovered.

But with the formulation of the theory Pasteur went on to the next step in the process, namely, that of experimental testing of his theory. For this purpose, he took fifty sheep, half of which he inoculated with the virus, and half of which he left as they were. Then he proceeded to communicate the disease to all fifty sheep, prophesying that at the end of a certain number of days the twenty-five which had been inoculated would still be alive and well, while the other twenty-five would probably die. Three days before the time which he had set, the complete success of the experiment was assured, for all the sheep which had

been given the preventive treatment were in sound condition, and all the rest had died. Thus the theory, which before the experiment was only a theory, had been proved to be correct; and all that remained was to make the new facts known to the farmers of France, so that they might take advantage of the new knowledge. This Pasteur took prompt and effective steps to do; and a serious menace to the prosperity of France was removed.

Each of these four steps in the growth of knowledge is important, and the omission or slighting of any one prevents the success of the others. For the first, accuracy of observation is the chief requirement; for the second, the insight and imagination which are the scientist's peculiar gift; for the third, patience and courage; and for the fourth, skill in exposition and a deep concern for the common welfare. All of these were found in Pasteur in high degree; and the balance of his equipment for the extension of knowledge was such that in many opinions he stands as "the scientist."

Even a brief study of the work of a scientist like Pasteur shows how "unscientific" most of our ordinary thinking is. We seldom take the trouble to get all the facts, and to make sure that we have them accurately, before we start "jumping to conclusions." We accept all sorts of theories without any real effort to test them before we believe them. We

are apt to be careless in what we tell others as truth, and we are equally credulous when it comes to taking some one else's word for granted. All this means that our thinking lacks precision and force. The tools of our mental work-shop become dull, and the work they turn out is not clean-cut. Instead of adding to the amount of knowledge, all that we do is to increase the muddle-headedness of a world which is already sadly overstocked with that useless commodity. What most of us need is to be brought up with a short turn, by some disastrous result of our unscientific thinking which will send us in teachable mood to the scientists who know what straight thinking is.

Of the four steps which we have been discussing, the one which we are most apt to neglect is the third. The world is full of untested theories which do an incalculable amount of harm because they are accepted as true, and the harm is not lessened in the least because many of them are taught and accepted in the name of religion. For centuries it was commonly believed that to sleep with open windows was simply to invite the evil spirits which fill the night air to come in and give the unwary sleeper all kinds of disease. There are still great numbers of people who believe that the surest way to cure certain infirmities is to light candles at altars and recite prayers to the saints. The theory that the "law of

supply and demand" will automatically adjust all difficulties in the economic order has done as much harm as the equally unproved theory that by shutting a man up in prison you make him a fit member of society when he is released. Any physician will tell you that one of the hardest things he has to overcome is the tendency to accept as true any theory that happens to sound plausible and promises to effect a cure quickly and cheaply. You will get the same testimony from any social worker; and, indeed, from anyone who is trying to persuade people to use scientific knowledge in their daily lives. The simple fact is that the great majority of us have no real understanding of what it means to test a theory before we accept it.

What this means to the scientist cannot be better illustrated than by the story of the discovery of the manner in which yellow fever is transmitted. This disease had been one of the terrors of tropical countries, and among other things it was the fear of this disease that had been the chief obstacle in the way of building the Panama Canal. In 1900 the United States appointed a commission of scientists to whom was given the task of finding the means to prevent yellow fever. The first problem was to discover how the disease was communicated, and after careful study of the facts a theory was formulated, namely, that the disease was carried by a certain species of

mosquito. This was only a theory, at this stage of the investigation; and the next step was to devise and carry out experiments that should show whether the theory was correct.

The experiments were of two kinds. First, it was necessary to show that the fever was *not* carried by the bedding or clothing of the patients, and then it was necessary to show that it *was* carried by the mosquito. To prove the first point, the doctors slept for many nights in the clothing and bedding in which yellow fever patients had died; and none of them caught the disease. To prove the second point, two of the doctors volunteered to let themselves be bitten by mosquitoes that had previously bitten patients; and both of these men caught the fever. Thus the theory was shown to be correct, and the proper steps could then be taken to safeguard the people living in tropical regions from the mosquitoes.

Of the two scientists who submitted to the final test, one gave his life; and the name of Lazear deserves to stand on the long roll of martyrs to scientific truth. For him the testing of a theory was important enough to risk his life for the proving; and he made the sacrifice in the spirit which every true scientist shares. In the lecture room at Johns Hopkins Medical School, where a simple bronze tablet commemorates his death, it is not difficult to feel a new sense of the infinite sanctity of truth.

The world is a more friendly place for you and for me because of that man's heroism, and because of his devotion to the scientific spirit. One of the ancient foes of human life has lost its power over mankind because of the clear thinking and straightforward pursuit of truth which Lazear and his companions showed. They are among the great benefactors of the race, and they are by that same token among the great heroes of religion.

SUGGESTIONS FOR READING

Walter Libby: "An Introduction to the History of Science."
W. W. Keen: "Medical Research and Human Welfare."
Rene Vallery-Radot: "Life of Pasteur."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the difference between ignorance and superstition? Which is the more opposed to the scientific spirit?
2. What examples can you give of unproved theories that are taught in the name of religion?
3. Which of the four steps in the growth of scientific knowledge are you most apt to neglect? Has this neglect ever got you into serious trouble?
4. In what ways was the digging of the Panama Canal a part of the task of religion?

CHAPTER XI

THE DISCIPLINED IMAGINATION

THE scientist starts with facts and ends with facts, but at one stage in his work he makes use of something that is not knowledge and bears only a tentative relation to facts. This point is where he formulates the theory — what he commonly calls his "working hypothesis"— and the tool which he uses to reach this is his imagination.

Exactly how the imagination does its work no one has yet been able to discover. Sometimes the answer to the scientist's problems comes through long-continued concentration upon the question, sometimes it suddenly flashes into his mind when he is busy with a wholly different matter. Darwin tells us that the solution of the problem which was fundamental to the theory of evolution came to him one day when he was out driving, and he remembered the precise spot on the road where the idea first dawned upon him. The history of science is full of these startling discoveries that seem to be nothing more than "happy accidents."

But it would be a mistake to suppose that the

growth of knowledge depends upon nothing but chance. 'There is an element of mystery about the way the imagination works, but one thing is certain, namely, that these happy accidents do not come to anyone except the people who have prepared their minds to receive them and make use of them. It is only the disciplined imagination of the scientist that catches these visions of undiscovered truth.

A striking illustration of the difference between the disciplined imagination and the undisciplined is found in the story of the discovery of the planet Neptune. It came about because astronomers noticed that the orbit of the planet Uranus, as traced by actual observations, did not coincide with the orbit which their mathematical calculation showed the planet ought to be following. There was a serious discrepancy between the two sets of figures, and this troubled and puzzled the scientists for a long time.

To the undisciplined imagination, any number of possible answers to this problem might occur. If you could have made the difficulty plain to a savage, he would very likely have told you that in his opinion the strange behavior of Uranus was due to the interference of one of the powerful spirits which he believed dwelt in the skies. The snap-judgment of an ordinary layman would probably have been that Uranus was so far away that the ordinary rules of mechanics and astronomy did not apply to it, and so it was in

literal truth a "wandering star." But for the scientist none of these solutions would have seemed possible, unless he were to abandon his scientific method altogether. His imagination, unlike that of the savage or the layman, could work only within certain limits, it could not stray off into the fields of mere fancy, however alluring they might be.

And one night, when a trained astronomer was looking up into the sky and puzzling over this mysterious problem, a flash of insight came to him. Might it not be that there was still another planet, one that had never been seen, farther away than Uranus, whose presence influenced the nearer planet and caused the discrepancy in its orbit? Such a theory did not run counter to any knowledge already obtained, and it was at least worth careful study. So the scientists began to figure out where such a planet would have to be in order to cause the variations in the orbit of Uranus; and after their calculations were finished, they turned a telescope toward the spot where their figures showed the hypothetical planet might be. And then, for the first time, Neptune was seen by men. There is no story in all the history of science more dramatic.

It is of the utmost importance to try to make clear the difference between the two kinds of imagination,—that of the untrained savage which fills the sky with strange, fantastic forms of dragons or gods, and that

of the scientist which looks up into the same sky and sees the undiscovered planet. We spoke a moment ago of certain limits within which the trained imagination works, and beyond which it cannot go. What are these limits?

The first is that of the facts already known and proved. These are the stuff out of which the disciplined imagination fashions its new idea, and if we take up any other material in their place the fabric of our imagination changes into pure fancy. We may, indeed, find that some statement which has been accepted as fact can no longer be so regarded; but this is only a correction of error and not an abandonment of fact. If Darwin had at any point in his reasoning made use of myths about unicorns and sea-serpents, instead of sticking to facts, it would have invalidated his conclusions utterly. Or if a naturalist lets his imagination run away with him, and accepts as facts what are really only fancies, he becomes a "nature-faker." A conscientous and scrupulous respect for facts, which never for an instant blurs the distinction between facts and fancies, is absolutely essential to a proper use of the imagination.

The second limitation upon the imagination is that it must be used subject to the control of the scientist's faith in natural law. That is, the scientist believes in certain fundamental principles which he has

found underlying everything that goes on in the universe; and he believes that these principles will be found in operation at all times and in all places. Of these, the basic axioms of mathematics are examples; as, for instance, that two and two make four. To the scientist it is inconceivable that two and two should ever, under any circumstances, make five; and if his imagination begins to tell him of a place or a situation where this preposterous idea is true, he rejects it immediately and unhesitatingly. Similarly with a great many other facts; if they are true at one time and in one place they will, under similar conditions, be true everywhere and always. Were it not for this conception of order as the basis of the universe, science would be impossible, for we could never be sure that what is a fact to-day would not turn out to be untrue to-morrow, and there would therefore be no possibility of building up a body of knowledge on which we could rely.

So uncompromising is the scientist's belief in this "reign of law" that he will doubt the evidence of his own senses before denying the principle of an orderly universe. If he should throw a stone into a lake and see it float on the surface instead of going to the bottom, he would promptly consult an oculist or an alienist, but he would never suppose that the law of gravitation had suddenly gone out of business. And when he makes use of his imagination he keeps this

faith in universal law as the guiding principle of his thinking.

In the Smithsonian Institution in Washington, there is a tablet in memory of Professor Langley, the man who first laid down the principles on which the modern science of aviation rests. But over in the Museum next door there is a better memorial to this scientist, in the actual flying-machine which Langley built. For many years this machine was looked upon as rather a joke, and it was known as "Langley's Folly," because, when the attempt was made to fly it, the machine failed to demonstrate its success. It was regarded as a sort of monument to the wild imagination of a man who had left solid ground behind in his flights of fancy; but some years after Langley's death Mr. Glenn Curtiss took the despised machine out of the Museum, and down by the Potomac proved that Langley had been entirely sound in his contention that he had found the way to the conquest of the air. When, therefore, you make a pilgrimage to this earliest of human flying-machines, as everyone who knows the story likes to do, you will see in it the symbol of the disciplined imagination, and not the sign of futile fancy. It was because Langley always kept his imagination under the restraint of his scientist's faith in law that his work received the crowning justification. Many men, in many ages, had dreamt of the possibility of flying, but their imaginings did

not hasten the day of actual flight because they failed to keep within the limits of fact and natural law. When these limits are accepted, and their controlling guidance always respected, the imagination becomes one of the most useful and effective of all the instruments men possess for carrying on the task of religion.

SUGGESTIONS FOR READING

Walter Libby: "An Introduction to the History of Science." Especially chapters 14 and 17.
Sir Robert Ball: "The Story of the Heavens." Especially chapter 15.
Simon Newcomb: "Popular Astronomy."
Samuel M. Crothers: The Alphabetical Mind, in "The Pleasures of an Absentee Landlord."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the difference between the use of the word law in the two phrases "laws of nature" and "laws of Missouri"?
2. What is your definition of a miracle? What becomes of the belief in miracles under the conception of universal law?
3. Is "fancy" ever a useful thing? Under what circumstances?
4. Is it scientific to say that anything is "impossible"?

CHAPTER XII

THE NEED OF A CREED

WITH all the immense contributions of science to our knowledge of the world in which we live, the fact remains that our ignorance is incomparably greater than our knowledge. And this ignorance is deepest with regard to the most fundamental and persistent of all questions. The hunger and thirst after knowledge is a part of our inheritance from the past, and we can no more help wanting to know about the great age-old problems of life and death and God than we can help the fact that we are bipeds. But it is precisely these questions that science cannot answer. You will find them stated in the ancient literature of religion: "Canst thou by searching find out God?" "What is man that thou art mindful of him?" "What shall a man give in exchange for his soul?" "If a man die, shall he live again?" To these, and to other questions of similar character, science can give but a very partial and unsatisfying answer, and sometimes no answer at all.

This does not mean that science can never throw

any light upon such fundamental questions. All it means is that at present science has not sufficient facts on which to base conclusions about these matters. In time — perhaps long, long centuries of study must first elapse — in time, science will be able to tell men much more about what they desire to know. At least, that is the belief of all who regard science as a trustworthy instrument in the search for truth. But in the meantime, while we are still so far from having reached the end of our knowledge, what shall be our attitude toward these profound and insistent problems? There is scarcely the slightest chance that during our lifetime we shall attain to knowledge about them; what, then, ought our attitude to be in the face of these mysteries with which our life is surrounded?

There are three possibilities, and we must consider each in turn. The first is to abandon the scientific method in the approach to these problems, and try to solve them by some other and shorter way. The pathway by which science reaches knowledge is a long and very arduous one, and many men have lost patience with the tiresome and toilsome road of science. They have turned aside to look for some short-cut to truth, and close at hand they have found a smooth, level road that had every appearance of being what they were seeking. This way bears the name of "Revelation." For the long investigations of the

laboratories, revelation substitutes the short and simple process of direct communication with God. To certain men, marked as prophets or priests, God has spoken directly, telling them in a moment of time things which the scientist would have to use years to discover and telling them with an authority that no scientist can claim. In a thousand different forms, this same process has gone on; and the world is full of books that profess to give the direct revelation of God to mankind.

The fundamental criticism of this way of finding an answer to the baffling problems of life is that it is utterly opposed to the scientific spirit. Even a few hours' study of one of these books of revelation — you can try the experiment for yourself by reading the book of Genesis — is sufficient to show that a definite choice must be made, once and for all, between science and revelation as means of obtaining truth. The two methods are absolutely incompatible, for in a world in which God gives to men the account of the creation found in the second chapter of Genesis there is no place whatever for geology and biology. Unless we are prepared to give up science altogether, and set aside the scientific spirit, we must firmly and emphatically reject revelation as a short-cut to truth.

The second of the three possible ways of looking at the mysteries of life is to forget them. Since they are beyond our powers of understanding, and since

there is no short-cut to truth, why bother our heads with these problems that have been wrestled with since they first entered the minds of men? Is not the sensible course that of closing our minds against them altogether? This attitude is really just as unscientific as the first, but we need not bring this argument against it, because it is a wholly unworkable plan anyway. The instinct to "try a fall" with the mysteries of life is too strong for us to clamp down in any such way.

> "Just when we are safest, there's a sunset-touch,
> A fancy from a flower-bell, someone's death,
> A chorus-ending from Euripides,—
> And that's enough for fifty hopes and fears,
> As old and new at once as nature's self,
> To rap and knock and enter in our soul,
> Take hands and dance there, a fantastic ring,
> Round the ancient idol, on his base again,—
> The grand Perhaps!"

We may lock and bolt the door of our mind as fast as we can, and for a time we may feel secure from these searching questions that we know we cannot answer; but sooner or later they force their way in, and compel us to give them attention. Browning was scientist enough to know this well.

The third possibility is that of the creed-maker. We may stand in the presence of the mysteries that science cannot yet solve, and confess that knowledge fails us; indeed, if we are to keep the respect of the scientist we can do nothing else. But we can sup-

plement this confession of ignorance by an affirmation of belief, keeping our loyalty to the scientific spirit and at the same time honoring the instinct within us that will not be satisfied with merely admitting ignorance.

The creed-maker is using his imagination when he formulates his beliefs, and everything that we said in the previous chapter about the necessity for discipline, if this tool of thought is to be used properly, applies with even greater force to him. If a creed is to have any possible relation to the truth, it must be reached by an imagination that never for a moment escapes from the limitations of known fact and the reign of law. Even when these restrictions are observed with scrupulous care, the beliefs attained may be far away from the actual truth; and this way of grappling with the unknown is always a perilous one. The dangers that beset this pathway are less formidable than those along the highway of revelation, and the creed-maker is very much more apt to be aware of his peril than the man who takes the short-cut that abandons science; but at the best the creed-maker finds many pitfalls and traps against which he must be on his guard. If he can successfully escape them, his creed will serve him well; and it will help him more than almost anything else to feel at home in the world.

Every scientist is, to a certain extent, a creed-

maker. The faith in an orderly universe, which we have seen to be fundamental to all his work, is itself a matter of belief and not of knowledge. No one can prove it, and the scientist realizes this; but he finds that he must make this his working belief, or he could not take a single step toward knowledge. In precisely this same manner, making the same mental reservations and yielding to the same necessity, each individual can formulate his belief with regard to the fundamental problems of human life. Only he must be watchful at every instant that he does not confuse belief with knowledge. He may say "I believe," but he must never forget that it is only belief. He must retain the scientist's inviolable rule of never mistaking a possibility for a fact. He may use beliefs, since he finds them necessary for his life and work, but they must always be plainly labelled as such.

The apostle Paul tells us that "now we see as in a mirror, darkly, but then face to face." That is precisely the difference between knowledge and belief. We cannot ignore the mysteries of life, and so we try to solve them with our imaginations; but all that we see in this way is seen darkly, as the image is reflected obscurely in the polished surface of a steel mirror. Only when science has at last completed its task shall we see these things clearly, as though face to face.

SUGGESTIONS FOR READING

Karl Pearson: "A Grammar of Science."
George T. Ladd: "What Should I Believe?"
John Burroughs: "Leaf and Tendril."

QUESTIONS FOR STUDY AND DISCUSSION

1. Which of the questions on page 74 seems to you the most baffling?
2. If you reject the claims of revelation, what value has the Bible?
3. What is the difference between the imagination of the scientist and that of the poet? Which is more useful for religion? Note your answer to this question, and then consider it again after reading Part IV of this book.
4. If a new fact conflicts with an old belief, which ought to be rejected? Is this an inviolable rule? Why?

CHAPTER XIII

MAKING OUR OWN CREED

THE word "creed" signifies any statement of belief, but it has come to have a more specialized meaning as the statement of a person's belief about the fundamental questions of life. When we speak of a man's creed, we ordinarily mean his belief with regard to the nature of the universe and his own relation to it, his way of answering the questions which he feels must be answered if he is to have a useful and happy life. A creed is the "working hypothesis" of a man's life, a summary of his general attitude toward the world.

The starting-point of a working creed is the question which everyone finds himself puzzling over many times: "What am I here for, anyway?" Life is an absorbingly interesting affair for most of us, but it is a highly complicated and often a very distracting affair; and we feel the need of trying to discover some guiding principle of purpose through it all, something that will give unity and direction and meaning to the multitude of concerns and interests that claim our attention. It is when this need becomes

pressing that we sit down in some quiet spot and try to formulate a creed.

From the question which sets us to work at the task of making a creed all sorts of other questions spring. Before we can decide what we are here for, we must make up our minds what sort of being we really are, what follows from the fact that we are living in a world with a great many other people in it, what work is most important to be done immediately, and what final purpose we ought to have in mind for the whole race. These are difficult questions, not to be answered off-hand but studied with all the intelligence we can muster. The experience and thought of past generations will help us in our own attempt to answer them, but most of all we shall find that our own direct experience of life will throw light upon them. We can find out what sort of person we are only by testing our ability and power in actual living conditions. We can come to reasonable conclusions about our relations to the rest of mankind only by entering into these relations heartily and thoroughly. We cannot make up our minds what part of the world's work has first claim upon our strength until we have studied ourselves and our world with patience and care. And it is only out of such study of the immediate problems of the world that we can hope to get a basis for a belief as to the ultimate purpose of life as a whole. Making a creed is not a task that

can be accomplished in a moment; indeed, we shall very likely spend all our lives testing and re-shaping our personal creed.

The kind of creed that we have been considering will have two marked characteristics that will distinguish it from the creeds of the historic religions like Christianity. In the first place, it will be merely a personal creed. Just because no two persons are exactly alike, it follows that no two creeds, if they really express the beliefs of those who profess them, can be exactly alike. We may, indeed, find the statements of other people's beliefs useful in our efforts to formulate our own; but the whole value of a creed such as we have been describing lies in the fact that it expresses our own personal beliefs. The question that gives rise to the creed is "What am *I* here for?" and each individual has to answer that for himself. To accept the creed of some other person, no matter how wise he may be or how long ago he may have lived, is to forfeit one's most precious right and privilege.

In the second place, a creed of the sort we have in mind will include in its very articles ample provision for easy and speedy amendment. It will lay no claim to infallibility; indeed, it will announce quite openly that revision and correction are desirable and necessary. It will be not only a personal creed, but also a frankly tentative one. What we believe to-day, on the basis of to-day's knowledge and experience, may

be something quite different from what we shall believe as the result of to-morrow's clearer knowledge and wider experience. To tie ourselves down to belief in any single statement, of whatever beauty or dignity, is to surrender our minds and shut the door upon any possibility of new truth. If I am a sensible person, I formulate my own creed for myself, and I formulate it for to-day only.

As an example of creed-making, let us take a creed that does not come from a church or from any so-called religious society, but from the modern world of business. It was printed as an advertisement of a bank, and runs as follows: —

WE BELIEVE

We believe that a Bank is more than a structure of stone and steel and concrete; — that its real security is founded upon other things than bolts and bars and vaults; — that its standing and credit are emphasized by greater considerations than capital and surplus; — that its sources of strength are far broader than those which may be set forth in dollars and cents. These indeed are essential and important but not conclusive.

We believe that a bank is an institution of organized security and strength, the guardian of commercial fidelity and honor, the promoter of prosperity, the servant of business, wisely established for the convenience and comfort of its community.

We believe that its mission is To Serve: with courtesy and courage, with wisdom and discretion, with confidence and ability not alone the immediate circle of its depositors, but the wider community of its city, the broad interests of its state and the welfare, security and honor of the nation, under the protection of whose laws it is established, as well as in

those broader fields of industry and commerce which are ever widening our country's horizons.

Furthermore, we believe that eternal vigilance is the price of efficiency, that commercial growth is founded upon the establishment of friendly relationships, and that the success of To-MORROW is founded upon the sincere and intelligent efforts of To-DAY.[1]

From this creed, which will repay careful study, we may draw certain rules of creed-making which will help us in formulating our own creeds. The first is this: to use only the language of our common every-day life when we try to put our beliefs into definite form. Notice the words of this creed; they are the vocabulary of banks and bankers, not of miners or astronomers. And we should do well to follow this obvious yet often disregarded rule of talking about our beliefs in the language of our ordinary life. In too many cases people try to formulate their creeds in the words which only professional theologians or philosophers really understand.

The second rule is this: to restrict our creed to the problems that are actually essential to our daily business. The banker who wrote this creed may have had very interesting ideas about art or music or literature, but he did not try to put everything he believed into his creed. At every point, he kept clearly in mind the fact that he was writing the creed of a bank.

[1] (Copyright, 1917, The Merchants National Bank of Boston.)

If he had been a chemist, he would have written a chemist's creed; and if he had been a lawyer he would have written a lawyer's creed; and the creeds would have reflected the differing problems of these different kinds of life. Just so our creed ought to keep its contact with our own personal concerns throughout; and here again many people have made the mistake of supposing that a creed must answer every conceivable question of abstract philosophy. It is easy to forget that a working creed ought to be confined to the questions which our work makes it imperative that we should answer.

But there is a third rule which this creed illustrates. We must restrict our creed to the practical problems of our own life, but we must try to show the relation between these small concerns of ours and the greater world outside. Note the sequence of phrases in this banker's creed: "the immediate circle of its depositors," "the wider community of its city," "the broad interests of the state," "the security and honor of the nation," and finally, "those broader fields . . . which are ever widening our country's horizons." It is the bank that is first in the mind of this creed-writer always, but he takes the affairs of one bank and sets them in a background of larger concerns that makes them infinitely more significant. This is what every creed should do; it should take the small concerns of the individual, out of which it grows and

which it never loses sight of, and it should place them in the largest possible setting, revealing the full relation of the individual to all the rest of the world.

SUGGESTIONS FOR READING

William H. Ward: "What I Believe, and Why."
Wilfred T. Grenfell: "A Man's Helpers."
Cassius J. Keyser: "The Human Worth of Rigorous Thinking."

QUESTIONS FOR STUDY AND DISCUSSION

1. Is the creed given in this chapter one that could properly be called "religious"?
2. What are the arguments for accepting a traditional creed, like the "Apostles' Creed"?
3. Can a person accept a traditional creed, giving to it his own interpretation, and still be honest? How far may this practice of interpreting be honestly carried?
4. Should a creed be regarded with suspicion merely because it is old? Merely because it is new?

CHAPTER XIV

"THINGS COMMONLY BELIEVED"

IN our discussion of creeds, two points should by now be very plain: First, that a creed differs radically from a statement of fact; and secondly, that a creed must be strictly personal if it is to express the honest convictions of the believer. We cannot afford to forget either of these points, for they are our only safeguards against intellectual dishonesty. If we confuse beliefs with knowledge, we forfeit the respect of the scientist; if we accept someone else's beliefs without really making them our own by our own hard thinking, we forfeit our priceless right to freedom of thought.

But while we must keep these points clearly in mind, we can also remember that we are not the only people in the world who have attempted to work out creeds. If every man had to start the business of creed-making "all over again" for himself, there would be very few who would succeed in working out a satisfactory statement of belief. Fortunately, we can take advantage of all that others have believed,—learning from their experiments and their failures,

without in the least compromising our own right to think for ourselves. We can find out what the experience and thinking of the race have to teach, and begin our own creed-making where this "leaves off."

This is where the study of history — and especially the history of thought — comes to our help. For countless generations, men have been wrestling with the very problems that now confront us; and it would be foolish to ignore the results of their efforts. Out of all the striving of past ages there must surely have come certain beliefs which we can appropriate as our own; and one of the first concerns of a creed-maker is the careful examination of earlier creeds with the purpose of finding what is still worth believing. Nothing out of a past creed can go into a present creed without testing, of course; but at any rate the beliefs of other men and earlier times give us a starting-point for our own creed-making. If we find that some belief which commends itself to our own clearest thinking has been held by many men through many years, that fact gives added strength to our belief. Such a belief rests upon our own honest thought — without which no belief has any firm foundation — but it also rests upon the thought of other men, which reinforces and gives greater authority to our own thought.

A belief which we share with others has, then, peculiar value; and so long as each individual is

scrupulously honest when he subscribes to such a belief, it is highly important that we should have statements of "things commonly believed." Such statements are among the most useful of all the materials out of which individual creeds are made, for they represent the results of generations of thought. Even when we have to reject some ancient creed, because our own thinking seems to show that it is no longer true, we ought to reject it with humility of mind, not forgetting that it has cost the race infinite thought and sacrifice to formulate what we are now able to lay aside. Each new creed owes the possibility of its existence to the very creeds which it supersedes. A belief that has been wrought out by honest thinking, no matter how strange or untrue it may seem to later times, is entitled to our deep respect just because it has once seemed true to men just as honest and perhaps far abler than we. If we can formulate beliefs nearer to the truth than they, it is because they in their own day were intellectually honest and alert.

If now, with this attitude of keen but appreciative criticism, we make a survey of the historic creeds, we shall find that there are two beliefs that run through them all, in many different forms but at bottom the same. These beliefs have to do with God and human history. The first affirms the existence of God, defining His character and His dealings with men in a

thousand different ways according to the knowledge and ideas of the particular creed-makers, but always making the one central affirmation: "I believe in God." The other affirms the reality and worth of the enterprise which we call human life, interpreting the whole course of history in terms of the thought of different ages, but always declaring that this process is significant, that human life has a real meaning.

Of all the great creeds of history, perhaps the most famous is the one known as "The Apostles' Creed," and we can illustrate what we have just been saying about the two central beliefs by examining this creed. There are eight affirmations in this creed, of which the first has to do with God: "I believe in God the Father Almighty, Maker of heaven and earth." Then follow seven other affirmations which have to do with the interpretation of human history. The central event in human life, according to this creed, is the mission of Jesus; and the second article of the creed summarizes the work and function of Christ. But the work of Jesus did not end with his death, for the Holy Ghost came to the earth after the crucifixion to remain with men as the representative of God, and the Holy Catholic Church became the divine means by which truth and grace dwelt among men. The history of men does not end in the grave, but after the death of the individual there comes another episode, summed up in the phrases: "the Communion of

Saints," "The Forgiveness of Sins," "The Resurrection of the Body," and "The Life Everlasting." Thus, in marvellously concise and beautiful language, this creed expresses the beliefs of men who lived many centuries ago. The exact ways in which they interpreted human history and attempted to describe God belong to their own generation, but the underlying beliefs themselves — that God is, and that human life is rich with meaning — have remained the central beliefs of all the generations since.

What help does this creed give us, when we set out to make our own creed? Certainly we cannot simply adopt this creed, for the whole fabric of modern thought is utterly different from that of the age which produced it. Almost every word of this statement of belief has a totally different meaning for us from what it had for those earlier believers. But what we can do is to pierce to the heart of this creed, discover the very few really essential beliefs that underly its strange phrases, and then express those same beliefs in terms of our own day. If, after working out our beliefs for ourselves, we find that we too can say that we believe in God and that we believe in the value of human life, then we shall be able to read this ancient creed with new understanding. In detail, we may have to reject each and every one of its affirmations: in the essential spirit we may find that we are fellow-believers with the early Christians who

formulated this creed. If that should prove to be the case, we should gain tremendous support in our own beliefs.

In this business of creed-making, the foe which we have most to fear is the dogmatic spirit. This spirit is what makes men claim that they have a monopoly of the truth, and it may be found among scientists or churchmen, orthodox or free-thinkers. Wherever it comes, it shuts the mind to new truth and limits thought to narrow channels. The church that declares that it has all the truth there is, the theologian who asserts that anyone who disagrees with him is necessarily wrong, the teacher who will not listen to any opinion except his own, the so-called "free-lance" who rejects every statement of belief whatsoever,— all these have become the slaves of the dogmatic spirit, and until they regain their freedom they cannot think with open minds.

The purpose of the dogmatic spirit is to make men all believe alike, and this end it seeks by prescribing exactly what each one shall believe. We have seen that where men can believe alike, at least in the few basic affirmations, there is great advantage; but all this gain is lost if it be secured through the loss of liberty. What we may reasonably hope for is this: that with perfect freedom, and with the widest sort of variety in the precise wording of our beliefs, we may yet discover that there are a few fundamental things

which shall be "commonly believed" among us. To discover what these things are, and then to state them so that as many as possible may honestly subscribe to them, is one of the chief functions of organized religion. In formulating his own creed, it should be a part of every man's business to discover how far he may share the beliefs which are held by his fellows.

It is a glorious thing to stand alone, when that is the only way to remain honest with yourself. But in the fundamental beliefs of religion, it is not necessary to stand alone. Though we differ on every single point in detail, though no living person could subscribe to all the statements of our creed except ourselves, yet there remain, as the basis of fellowship and comradeship in religion, the things that all of us believe in common. These things are very few, to be sure; but they are also very important. They are the heart of all human belief.

SUGGESTIONS FOR READING

Olive Schreiner: "The Hunter," in the volume entitled "Dreams."
W. K. Clifford: "Essays and Lectures."
Graham Wallas: "The Great Society." Especially chapters X and XI.

QUESTIONS FOR STUDY AND DISCUSSION

1. What is agnosticism? Is there anything unworthy about it?
2. How much of the Apostles' Creed could you subscribe to?
3. Does the fact that a thing is "commonly believed" have anything to do with its truth?
4. Can the same statement be true for one person and not true for another?

CHAPTER XV

"I BELIEVE IN GOD"

OF all the beliefs that men have held, none has been so universal or so persistent as the belief in God. The history of this belief is practically the history of human thought, and the influence which it has had upon the course of events is beyond calculation. Under a multitude of changing forms, this belief has continued to hold its place in men's minds and its power over men's conduct. Unless we are willing to throw away all that the past has to teach, we must examine this belief to see whether it is not a part of our own creed. If a man can say "I believe in God," he affirms for himself what has been the most fruitful and helpful of all beliefs.

It is essential, at the beginning, to make a sharp distinction between belief in God and the acceptance of some particular belief about God. Because they have not kept this distinction in mind, many people have felt that they could not believe in God at all, when in reality the truth was that they could not believe in some one particular sort of God. The idea

of God which is presented in the second chapter of Genesis is an absolutely different idea from that which is given in the sixth chapter of the Gospel of John; and we can reject the earlier conception without in the least rejecting the later one. Indeed, we should have to decide between them, for they are absolutely incompatible. The mere fact, therefore, that we cannot believe some particular idea about God — even if it is an idea that has long been held and cherished — does not in the least mean that we cannot believe in God in some other way more in harmony with our best thought. Nor should we be troubled if our own idea of God changes from time to time, for it is only natural that with widening experience and clearer knowledge we should find our conception of God growing. There would be more occasion for worrying if our idea of God did not change, for that would indicate that our minds were not growing. The natural thing is for our idea of God to develop and gain depth and richness as our intellectual and spiritual powers develop.

It was long ago noted that any attempt to define God is by its very nature a process of limitation. If we say that God is *this* we thereby indirectly say that He is not *that*. But men have felt the need of defining God so strongly that they have made the attempt over and over again; and although no one definition can be wholly satisfactory, even to the one that makes

it, we shall have to try in our turn to put into words our own conception of God.

The root-idea in most conceptions of God is that of power,— the power that creates and sustains and directs the universe. What the character of this power is, we can only tell from our study of the universe itself; and the most marked characteristic of the universe is "order." In the realm of physical things and events, we can see this characteristic of order everywhere manifested. The reign of law, of which science tells us so convincingly, suggests this most important attribute of God. The power which sustains the universe works through law, carrying on its infinitely complex enterprises in an unfailing, orderly fashion. There are times when this orderliness seems relentless and even cruel, but if it were not for this unbroken reign of law we could not hope to understand or control the physical world. The idea of God which grows out of this picture of an orderly universe is trustworthy because it rests upon the evidence which science gives us. And this idea of God is infinitely more satisfactory than the earlier ideas of a capricious God who interfered with the reign of law whenever He so desired. With the idea of God as the power that rules the universe through unshakable law, we have to abandon any hope of special interventions on behalf of any individual; but we gain immeasurably through that loss, for we can hope to

learn more and more of the laws by which God works, and as we learn these laws we can rely absolutely upon their being observed. This conception of God makes the universe a much more friendly place for mankind.

The idea of order extends also to that part of the universe which we call human life, but here the order is not yet attained because it depends upon the co-operation of human wills. It is rather the promise of order that we see in human life, the possibility of order. In our thinking, in our moral life, in our social organization, there is one goal toward which we strive; and that goal is order. Our ignorance and superstition and stupidity are due to our failure to bring order into our intellectual life. Sin is the result of our failure to see the orderly relation between different values in the affairs of personal conduct. The trouble with our social organization is that we are content to let chaos and anarchy continue where order is the ideal. The failures and sins and follies of mankind are simply the inevitable result of lack of order; but these very things suggest the possibility of bringing order into all of our life. They serve to make plain the purpose of God to bring order into human life, by our co-operation.

The belief in God, like every belief, rests upon evidence. The evidence of science, in all its branches, points to a conception of the universe as a place of

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actual or possible order. But science does not pretend to explain *why* the universe is orderly: that is a matter not of knowledge but of belief. When we take the evidence of science as to the nature of the universe, and from that argue to the existence of a power behind the universe by whose will the universe is what it is, we have left the region of knowledge and entered the realm of faith. That is a perfectly legitimate thing to do, provided we know just what we are doing, and provided we do not twist or overlook any of the facts which science gives us. The scientific method is not a stone wall, blocking our way to unknown countries; but rather a gateway, through which we may pass from the definitely mapped-out lands of knowledge to the regions where faith alone can guide us. Science cannot tell us whether there is a God or not, but science does offer us a gateway through which we must go on our search for belief in God. If we have submitted to the discipline of that gateway, we may go forth bravely into the unknown, as pioneers by faith.

For a man to say "I believe in God" is, then, an act of faith. He builds that faith upon the sure foundation of knowledge, and he controls it by the discipline of the scientific method; but the belief is neither knowledge nor science. It is beyond and above both. It is more than both, though it violates neither. It takes the facts which science authorizes,

and interprets them. It takes the universe of actual and possible order which knowledge offers, and explains that universe as the expression of a Divine Will. It accepts all that science can give, but it is not content with that. Science describes what actually is, but faith ventures to wonder why it is so and to suggest that a purpose lies behind it all. In the universe of orderliness, faith sees a Divine Mind. In the universe of human struggle toward order, faith sees a Divine Love. In the universe of facts — the facts of beauty and of ugliness as well — faith sees the working of a power which is striving to bring order out of chaos, and it calls this power God.

This idea of a power behind the facts of the universe is the central thing in every belief in God. In different times and lands, men have thought of God in many different ways. With one man it is the might of God that impresses him most, with another it is His loving-kindness. One man thinks of God as a king, another as a judge, another as a father. One man thinks of God and his heart is filled with fear, while to another God is gracious and tender. The history of religion is made up of multitudes of different ideas of God, but through it all the belief in God Himself may be traced in its marvellous development.

We cannot escape this belief, even if we would. Our idea of God may be like no one else's, but we

cannot live without that belief. The imagery of other days may seem false and meaningless to us, but we shall have to make our own images for ourselves. Life itself would be intolerably futile and barren if we did not believe that there is a meaning and a value behind it all; and when once we have come to believe that, we have really begun to believe in God.

SUGGESTIONS FOR READING

John Fiske: "Through Nature to God."
Josiah Royce: "The Philosophy of Loyalty."
Francis Thompson: "The Hound of Heaven."
Francis Younghusband: "Within."

QUESTIONS FOR STUDY AND DISCUSSION

1. Do you think of God as almighty? as eternal? as omniscient?
2. If God is almighty, do not the facts of life show that He cannot be loving?
3. Is the idea of God in the Old Testament satisfactory to-day? What of the idea of God in the teachings of Jesus?
4. Is it possible to "prove" the existence of God? Is it necessary?
5. What is an atheist? Is it scientific to deny the existence of God?

CHAPTER XVI

THE SPIRIT OF MAN

THE mystery of God has stirred the human imagination in all ages, but there is another mystery of almost equally commanding power over our minds, and that is the mystery of man himself. Thousands of years ago, the Hebrew shepherd-poet, looking up to the stars in the clear Syrian sky, gave expression to this deep longing to know more of the origin and destiny of mankind. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him but little lower than the angels, and crowned him with glory and honor." That question is still one of the most fascinating of all questions, and every creed must find some answer to it.

If we turn first to the scientist, we shall find that there is a great body of knowledge about the origin of man and his development that the Psalmist could not have known. John Burroughs sums it all up in a chapter which everyone that attempts to make a creed

for himself ought to read. The title of the chapter is "The Divine Soil," and this suggests the story which the naturalist tells. Out of the soil, as much a product of the earth as the trees or the flowers, man has come; and through a long, but unbroken, process of development he has gone forward to the present. We do not yet know all the details of the story, especially of those critical points where life and consciousness first appeared; but we do know that our bodies and minds are the fruit of this infinitely slow process of evolution. We know that all we are has come up out of the soil,— all that the greatest among us have been, all that Plato and Jesus have been and are. And this new knowledge gives us a sense of kinship with the earth that is among the great contributions to the task of religion. How can we help feeling at home, here upon the earth out of which we have sprung? How can we look upon all the other beings that have come from the same soil — men, animals, living trees — and not recognize their brotherhood with us?

Science can tell us, too, much more about ourselves — what we actually are — than earlier generations knew. We know more about our physical make-up, more about our minds and the ways they work, more about our instincts and feelings and desires. We have begun to find out the principles that underly the social relations and institutions of men; what men are

when they are gathered together into groups and cities and nations,— why they are more than just individuals, and in what ways this difference shows itself. In a thousand ways, science can tell us who and what we are.

But the question that comes so insistently to our minds goes deeper than all this knowledge. Science has not yet found out what purpose lies behind all this wonderful process by which men have climbed from the dust of the earth. Science does not yet know what the next step in the process is to be, nor can the scientist even suggest what the ultimate destiny of mankind will be. We still look up to the stars, with the old question on our lips: What is the real meaning of this marvelous thing we call human life? How did it come to be so strange a mixture of the base and the glorious? What are we struggling toward in all our human effort? Why have we ideals that we cannot reach, and why are we ready to make every sacrifice to come a little nearer reaching them? Whence came the spirit of the crusaders, and chivalry, and the sense of honor? And, strangest of all, whence came this ability of ours to see the humor of life, to laugh at our own foolish ways?

The answer to such questions which we give in our own creed will depend upon the range and depth of our knowledge of human nature. The more we know about our fellow-men — the more kinds of people we

know well — the clearer will be our conviction that the facts of human life cannot be explained except in relation to a process of development that has not yet reached its fulfilment. This process may be described in many different ways, but the belief in its existence and its significance is as nearly universal as the belief in God. The Psalmist told of it in the language of poetry: "Thou hast made him but little lower than the angels, and crowned him with glory and honor." A modern creed might state it thus: "Man is a part of a great scheme of development, in which his function is to realize his own ideals; and he possesses a spirit that makes this attainment possible."

When we try to describe the ideals which men hold, and which link them to the future as their humble origin links them to the past, we find that through all the endless variety of statement there runs a unifying principle. In whatever words men express their hopes and dreams, they all alike point toward the elimination of chaos and the substitution of order in its place. This is what the scientist is trying to do in his patient and heroic endeavors to enlarge the sum of human knowledge, for his ideal is to bring orderliness into our understanding of the universe. This is what the soldier fights for when he enlists with the army of his country, for the idealism that carries him into battle is reaching out toward a new world-order, where the chaos that produces wars shall be

replaced by organization. It is this same ideal that fires the artist, for it is his ambition to reveal to men the underlying beauty of the world, and create new harmonies of color and sound to replace the discords of ugliness. This desire to bring order into the world and into life is the commanding idea and the distinguishing characteristic of mankind. It is the sign of our kinship to God.

This belief in the destiny of mankind is, like the belief in God, an act of faith. Science can tell us a great deal about our origin, and even more about what we actually are; but science does not interpret these facts, nor venture a prophecy as to what the future will bring forth. If we would fill the story of mankind with meaning, and if we would carry that meaning on into the future, it must be by faith. Here again, faith rests upon knowledge, or it becomes mere fancy; but here also faith goes beyond knowledge. Out of the evidence which human life presents — the heroism, the patience, the amazing self-sacrifice which men show — faith ventures to weave a story of things that science cannot tell. The whole drama of life upon the earth, unfolding before us by the magic of science, is incomplete unless faith takes up the tale. By faith we believe that the drama shall go on, that men shall realize their own God-given ideals, that the struggle shall not end in darkness nor in defeat. Faith looks at all the facts which science

has to offer, and out of them creates the promise of the future.

Such a belief is absolutely essential if we are to work and fight and endure with steadfastness. Without such faith, life is simply

". . . a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

With such a faith, we can face life courageously, as

"One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

Men will continue to differ, as they have in the past, in their interpretations of the meaning of life. Some will believe that the destiny of mankind is to be realized in one way, some in another. Some men will believe that death is the end of the individual life, and others will hold that death is but "a covered way" leading to a new life. There will be a thousand different methods for bringing order into human society, and the scale of moral values will be revised and amended many times. But through all this variety and change, those who fight well and bravely will have a clear faith of their own in the meaning and purpose of life. They will see the drama that is being played upon this earth as a part of the great enter-

prise of God, in which they have a real and a significant part to play.

And as the belief in God has developed through the ages, and grows with the enlarging experience of every individual, so the belief in the spirit of man will continue to grow, ever restrained and guided by what science has to teach, but ever reaching out into the unknown by the power of faith. These two beliefs we cannot get along without. They are a necessary part of every man's working faith. They belong in every creed. It is our business to hold them and live by them, receiving them as part of our heritage from the past, testing them and correcting them by our own experience in the present, and handing them on with new power and truer vision to those that shall come after us.

SUGGESTIONS FOR READING

Henry Fairfield Osborn: "The Origin and Evolution of Life," and "Men of the Old Stone Age."
John Fiske: "The Destiny of Man Viewed in the Light of his Origin."
Robert Bridges: "The Spirit of Man. An Anthology."
Mary R. Parkman: "Heroes of To-day."

QUESTIONS FOR STUDY AND DISCUSSION

1. Is there anything degrading in the scientist's story of the origins of human life?

2. What examples can you give of foolish ideals? In what did their foolishness consist?
3. Is loyalty to a "lost cause" foolish? Is the courage so expended wasted?
4. Can a person who never heard of science have a religion?

PART THREE: SERVICE

"The dawn is upon us, the pale light speeds
To the Zenith with glamor and golden dart.
On, up! Boot and saddle! Give spurs to your steeds!
There's a city beleaguered that cries for men's deeds,
With the pain of the world in its cavernous heart.
Ours be the triumph! Humanity calls!
Life's not a dream in the clover!
On to the walls, on to the walls,
On to the walls, and over!"

—*Hermann Hagedorn.*

CHAPTER XVII

THE RIGHTEOUS PROTEST

LIFE is a battle for all of us, but for some men the conditions of the battle are made very much harder by the injustice of the social order. There are many people who find that they must go into the battle of life without any real hope of victory because they are handicapped by the machinery of social organization, and against this state of affairs they raise a mighty protest. It seems to them utterly unfair that the opportunities which other men have should be denied to them, and they demand that the social life of mankind shall be reorganized so as to give all men at least a fighting chance.

Who are the people that make this protest against the present social order? You will find them all about you,— in the slums of the great cities, in the back-water regions of the country, in the mill-towns and mining communities, in the hospitals and asylums and prisons. They are men and women and children, very like the rest of us. They are our fellow human beings, our neighbors, facing the same struggle that

we have to face, but handicapped so that they cannot face it hopefully. Some of them have been born without the physical and mental equipment that every child has a right to receive; some of them have been brought up in conditions that make childhood a dreadful travesty of the normal and happy unfolding of life; some of them have had to begin earning a living before their strength had developed and before they had received enough education to fit them for their work; some of them have been caught in the machinery of an industrial system that is little better than slavery, where their bodies and souls have been exploited by the greed of their fellow men; some of them have been wronged by those who were powerful enough to escape punishment for their cruelty; some of them have found their way barred by prejudice. All of them have been denied their full right to manhood, and all of them join in the protest against a world that is so organized that they must go forth to life without any real hope of success.

Nobody can live in the present world and not realize that this protest is very widespread and very emphatic. Whether you are one of those who find the way to life barred by injustice, or whether you are one of those who find the present social organization favorable to your own life, you cannot help knowing that this protest is being made,— sometimes in sullen silence and then again in terrible words of bit-

terness and hatred. It is one of the facts of the present time,— a fact so big and so undeniable that it must be taken into account in the life-plans of everyone who would live in the present world. This protest must have a place in everyone's working faith. It cannot be ignored.

There are two attitudes which we may take toward this protest. We may share it, or we may fight it. If a man finds that the existing social order makes his own life easy and happy, he may object to any changes or reforms in the scheme of social organization and throw his weight against those who would bring about such changes. Or, on the other hand, a man may regard this protest as fair and right, even if he does not himself feel the weight of social injustice; and believing the protest to be righteous, he may do all in his power to reorganize society on a juster basis. Of these two attitudes, the first is selfish, the second unselfish. The first puts the welfare of the individual life in the foreground, the second gives first place to the welfare of the whole society. The first denies and the second affirms the worth of the ideal of service.

The reason for adopting the second of these attitudes is very simple. We are not isolated beings, each one living his own separate life all by himself; we are members of a society in which the welfare of each individual depends upon the welfare of the

whole. Therefore, even if we are thinking chiefly of our own personal gain, we are vitally concerned with the welfare of society. While Robinson Crusoe lived in solitary grandeur on his island, he might have managed to get along without bothering his head about anybody else; but the moment he discovered the footprint on the sand he had to take other people into account, even if his only object was to prevent his own death at the hands of cannibals. The attitude of selfish isolation breaks down absolutely, just because of the fact that we are not isolated beings. Whether we like it or not, we are living in a world where our own welfare is dependent upon the welfare of all the rest. Even selfishness, unless it is very stupid, must include the ideal of service.

But this cold-blooded argument for the ideal of service does not touch the heart of the matter. The fact that we are members of society may be acknowledged even by the calculating selfishness which seeks to use other men for its own ends; but that is a very different thing from unselfish service. It is not enough to convince our minds that service is a rational ideal: it must get down deeper into us than that. We must share the protest against injustice, and the determination to replace it by justice, with the same intensity of feeling that stirs those who are the victims of existing injustice. When John Brown dedicated his life to the destruction of chattel-slavery

among his fellow-men, he was prompted by just as passionate a hatred of the slavery system as any slave could have had. He shared their burning shame as though it were his own, and made their heavy burdens a part of his own load. In the same way, the protest of those who are to-day suffering under the injustice of our present social order must be shared by us, if we would really accept the ideal of service.

If this protest has never risen in your heart with consuming power, it is because you have not really seen the world of men in which you are living. Go down to the Court House, and step into the room where the sessions of the Juvenile Court are held. Here is a boy who has been caught stealing. The officer who arrested him saw the theft, and the boy admits his guilt. But what is the story that the Court Probation Officer has to tell? It is a story of poverty and crime and disease, of conditions that made normal development impossible, of the lack of decent play-grounds, of immoral surroundings and companions. It is a story that makes the boy's wrong-doing seem the inevitable outcome of his circumstances, and shifts the blame from his shoulders to those of the community. It is a story of ugliness and misery and vice. It is a story that brings a burning sense of shame into your heart, and as you leave the Court you cannot find words to express the indignation and the spirit of rebellion which you

feel. At that moment the righteous protest of which we have been speaking is real and blazing within you. Now you know what it is to cry out against injustice. In the white heat of that mood of righteous anger, your faith in the ideal of service may be hammered into lasting and useful shape.

It is only when some such experience comes into our lives that we can understand something that Jesus of Nazareth said long ago. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

If thy brother hath aught against thee! From every side, unless we are deaf so that we cannot hear, there comes the protest of those who have much against us — against all of us, against the whole scheme of our social order. Their protest is loud and it will not cease until the conditions out of which it is born have been changed. Their protest is true and righteous. It is a protest that we cannot ignore. It is a protest that none of us would wish to ignore, once we have felt the injustice which it assails. It is a protest that must become a part of our own deepest life, searing its indelible mark upon our hearts till we truly share its burning and flaming passion. Out of this protest comes our faith in

a better social order. Out of the sharing of this protest comes our own loyalty to the ideal of service.

SUGGESTIONS FOR READING

Jacob A. Riis: "How the Other Half Lives."
John Spargo: "The Bitter Cry of the Children."
Thomas D. Eliot: "The Juvenile Court and the Community."
Charles Foster Kent: "The Social Teachings of the Prophets and Jesus."

QUESTIONS FOR STUDY AND DISCUSSION

1. What do you know about living conditions in your own community?
2. What is the state of industrial conditions in your community?
3. What does the phrase "wage-slavery" mean? Is it a justifiable term?
4. How far is violence justified for the sake of social justice?

CHAPTER XVIII

OUR COMMON RESPONSIBILITY

THE protest against a world that refuses a fighting chance to many men and women is a natural and righteous one, but it is of little value if it does not lead to another mood than that of indignation. There are times when wrath is not only justified but when it is absolutely necessary if we would keep our self-respect; but unless righteous anger brings forth sober thought and faithful effort it is totally ineffective. This is especially the case with those who feel keenly that the present organization of society works injustice and cruelty to great numbers of persons; for in the endeavor to adjust human relations so that they shall be more fair there is nothing so likely to defeat the very purpose we have in mind as thoughtless or impatient anger. What we desire is to make the world a more friendly place for all men, and it is therefore of the first importance that we approach this task with a friendly spirit ourselves. The friendly spirit may feel anger for a moment, it may be kindled and purified by the flame of indignation, but it must set to

work upon its task with sanity rather than blind wrath, and with a constructive rather than a destructive program.

The first step in transforming the mood of indignant protest into that of level-headed purpose is the recognition of the real responsibility for the evils of the present social order. We see some flagrant example of social injustice, and the question that springs to our lips is, "Who is to blame?" That is not an easy question to answer. Let us take a concrete illustration, and see for ourselves.

Within a short distance of your own home there is probably a region where people are living in houses that are unfit for human habitation. They are crowded together, without sufficient space between for the air and light that are necessary for health. In some of the houses too many people are living, so that decent conditions, for health and morals, are impossible. Perhaps they are old buildings, fallen into disrepair, without proper sanitary arrangements, without the right number of windows, without adequate provisions for escape in case of fire. And because of these bad housing conditions many further evils result: disease, physical under-development, misery in many forms, and vice. Clearly such a region is a plague-spot in any community, as the records of disease and crime will probably reveal in startling figures. Such a locality is a menace to the whole sur-

rounding community, and until it is removed no one who lives anywhere near it can feel really safe. To see for oneself conditions such as these stirs the spirit of indignant protest, and we ask the inevitable question, "Whose fault is it that such a state of affairs is allowed to exist?"

Who is to blame? Is it the people who live in this region? Go and ask them, and you will discover that the reason why they live there is that they cannot afford to live in the better parts of town; they must be near their work, for they cannot afford to pay carfares, and there are no houses within their means that are decent; they do not live there from choice, but from necessity.

Is it, then, the owners of these houses who are at fault? Surely they ought to keep their property in repair, and see that it conforms to the requirements of health; but if you go on with your inquiries you will begin to doubt whether this is the place where the blame belongs. For the owners of these wretched dwellings will tell you that they cannot afford to tear them down and build better ones, they cannot even afford to make them over and keep them in decent repair. It is a simple matter of arithmetic: the rent which the tenants pay is so small, and the taxes are so heavy, that there is nothing to pay for the repairs and the renovations. Furthermore, the money which is invested in this property belongs in many

cases to persons who are not themselves wealthy, and if it does not bring them in any return, if all the profits are used to improve the property, they will be in want. In most cases the owners are doing the best they can, under the circumstances; and to ask them to do more would mean that they in turn would be unjustly treated.

But perhaps you think it is the fault of the city government that such conditions are tolerated. There should be laws forbidding bad housing conditions, you say. But here again the placing of the blame is not clearly right, for the government can only do what a majority of the citizens will approve and sanction; and most communities are strangely indifferent to such matters as housing conditions. Besides, most people would hesitate to give their approval to a law which would mean a heavy financial loss to the owners of the property. No, the city government is not to blame, at bottom.

Where, then, does the fault lie? If the preceding paragraphs have succeeded in giving you an idea of the complexity of this matter of fixing the blame for social evils, further study would only deepen that impression. The more carefully you look into this question, the less ready will you be to put your finger on any one person, or on any one class of persons, and say that there is where the blame really rests. To a certain extent, all the various groups of whom

we have spoken are to blame: the tenants, the owners, the city officials, all might do more than they are doing to bring about better conditions; but each group is ready with an excuse that absolves them from anything like full responsibility.

But does this mean that there is no blame? Not in the least. It only means that we must look further for the place where the blame can properly be placed; and as we continue the search, the conviction will begin to grow that we ourselves — all of us together — are the ones at fault. There is something wrong about the whole system, to which tenants and owners and officials alike belong. It is the whole community that is to blame for that region where disease and misery reign, and not any one set of persons; and because we are members of the community we are ourselves sharers in that blame. Each one of us, as we look down upon that group of dwellings where men and women and children are living as though they were beasts, must take his share of the common guilt. Why does not the city government pass the laws which would forbid such conditions? Because you and I and the rest of the community do not really wish such laws, and are unwilling to do our part in creating the public opinion that would compel them. Why do not the owners of the miserable dwellings wipe them out and build better ones? Because you and I and the rest of society have de-

vised and maintained a system which makes it impossible for them to do what they would like to do and at the same time live themselves. Why do not the people who now live there move to decent quarters? Because you and I and the rest of the community have neglected to provide enough houses of the right kind that will be within their means.

It is not our purpose to suggest how the housing problem should be solved, for that would take many books larger than this, and the best minds of our time have not found the remedy easy to discover. What we want to try to make plain is that in this, one of many social problems, we shall not make much advance toward a solution until we feel our personal responsibility for the evils that exist. Much energy has been expended in vain to set right the bad adjustments of the social order just because it failed to recognize the common responsibility of us all for the sins of society. It has directed attack after attack against one set of people or another, instead of starting from the sense of guilt in which we all alike share. The greater promise of the present efforts to reorganize human relations lies in the fact that they spring from a consciousness that there is no special class of guilty persons, but that society itself — which means each of us personally, and all of us together — is the chief offender.

Some years ago, there appeared a book with the

suggestive title, "On Board the Good Ship Earth." The author likens the world to a huge ship, sailing through the pathless tracts of the universe, and carrying the race of men as passengers. Now if you have ever made a voyage across the ocean you know how much depends upon the way in which the passengers "get on" with one another; and so it is with the passengers on board the good ship Earth. In a literal sense, "we are all in the same boat"; and the happiness of each individual depends upon the friendliness of all the rest.

Human history is simply the record of the relations between the passengers on this ship, and for the most part it is a record of stupid enmities and misunderstandings. To-day there is in the world a new determination that since we are fellow-passengers we might as well learn how to live together in harmony. This determination has made men quicker than ever before to listen to the complaints of those who feel themselves unjustly treated; it has made men more sensitive than ever before to their own share of the responsibility for that injustice; and out of this new feeling of indignation against what is wrong, and of personal blame for the evils of the present, there has come a new resolution to set to work in earnest to wipe out the sins of the past and build the future better.

For our religion, then, this confession of our own

share in the blame for social injustice is supremely significant. It is our fault that the world is not a friendly place for so many of our fellow men, and the protest which they voice, and in which we join, changes into a sense of shame. If that shame be true, it will lead us to action.

SUGGESTIONS FOR READING

Herbert Quick: "On Board the Good Ship Earth."
George Lansbury: "Your Part in Poverty."
Lawrence Veiller: "Housing Reform."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is being done in your community to improve housing conditions?
2. What is the connection between bad housing conditions and poverty?
3. What are the chief difficulties in the way of correcting the evils of bad housing?
4. Is there much vacant land in the more densely populated parts of your community? Why is it vacant?
5. What are the reasons behind the rapid growth of cities?

CHAPTER XIX

THE SCIENTIFIC APPROACH

IN a certain city in the Middle West, there was once a policeman who was new to the force but very zealous in the discharge of his duties. His beat included a street that ran along the crest of a hill, from one point of which he could look down upon a section of the city several hundred feet below him. One night, when he had reached this point, he suddenly noticed that a house in the city down below had caught fire; and he remembered that there was a fire-alarm box within a few feet of where he was standing. As quickly as he could, he ran to it and pulled in an alarm; and it was only when the engines had climbed the hill on which he stood, and the chief impatiently demanded to know where the fire was, that he realized what a stupid thing he had done. It is not difficult to imagine the disgust of the firemen when the officer pointed out the fire, blazing merrily away in the part of town from which they had so laboriously climbed.

Now the trouble with this ardent but rather ridiculous policeman was that his social enthusiasm ran

away with his good sense. He was not wanting in perception that something was wrong in the city over which he was an official guardian. He saw the fire, and knew how serious a menace it was. Furthermore, he was not lacking in a sense of social responsibility, for he realized at once that he must do something about this threatening evil. But the mischief was caused by his not stopping to think before he rang in the alarm; and his well-meant efforts resulted in long delay before the fire department could get to the scene of danger. It was not that he was unfeeling, or lazy, or indifferent, but simply that he was stupid.

This little anecdote may serve as a sort of parable for us, when our righteous indignation over the evils of the social order, and our recognition that we are ourselves responsible for these evils lead us to take action to set matters right. Perhaps we can see in the form of such a story what one of the most discerning of all students of human relations meant when he said: "The irritable desire to act immediately is one of the most conspicuous failings of mankind." What Walter Bagehot meant was that action without thought behind it is likely to do more harm than good, and what he deplores is not enthusiastic and vigorous action but the hasty and thoughtless action that only exaggerates the evil it desires to cure.

Fortunately, there is less excuse for such ill-judged activity in the realm of social questions to-day than ever before; and it is possible for everyone who really wishes to help make the social order better to get the foundation of knowledge and understanding that will make most of the worst bungling impossible. For science has entered this field, and has made at least a beginning of reducing the chaos of opinion about social conditions and social programs to order. The " science of society " is a new science, still in its early stages, but it is the hope of the world that wishes to learn how men can live together on terms of justice and friendliness, and it is therefore an essential part of religion.

It will not be possible to enter here into any discussion of the results which this new science has achieved, though every intelligent member of society must make it part of his business to keep in touch with these results as they appear from the investigations of students and experts. All that we can do is to point out the general theory which lies behind this science, and give an example or two of the way in which our knowledge in this department of science grows. The important thing is that we should see the necessity of taking the scientific attitude toward the problems of human relations, and that we should base any plans of our own for social betterment on the firm foundation of scientific knowledge.

The science of society rests upon an hypothesis which is closely akin to that which we have seen lies behind the work of every scientist. This hypothesis affirms the belief that the elements in the problems of human relations can be understood and controlled, that men can become masters of their relations with one another if they have sufficient knowledge and wisdom. This would mean that just as we are learning how to control disease so we can in time learn how to control the outbursts of hostility between men, and the evils of the economic order. It is a daring hypothesis, for history seems to reveal the presence of forces in the world of men that are not subject to any laws, and to many people it has seemed that human nature itself makes impossible the attempt to reduce society to order. "Until you change the very nature of men and women," they say, "you cannot bring order into their relations with one another. And it is well known," they usually add, "that human nature does not change." In the face of this assertion, however, the social scientist persists in holding his hypothesis, because it is the only basis for his science. He believes that there are laws governing human relations, most of which have not yet been discovered to be sure, but laws that can be discovered by scientific methods and that will in time make it possible for society to be organized on a rational basis. And he knows that human

tion which it created in all our ideas of prison-management. Unfortunately, public opinion — which means you and me — was not enlightened enough to permit him to carry the experiment through to its full conclusion; but he was kept in his post long enough to demonstrate that his general theory is wholly sound. Under his method of treating the prisoners, many men found themselves and became useful members of society who would never have risen from their degradation under the older régime; and by the courage and wisdom of this one man, because he believed in mastering the evils of society rather than drifting on the current, we and all who come after us will live in a friendlier world.

What Mr. Osborne did was to apply the principles of science to one of the most flagrant of all the evils of human society, and the value of his work lies in its scientific basis. He was no rash reformer, indignant over wrongs and blindly rushing in to set them right. He was indeed filled with the spirit of protest over the cruelties and barbarities of the old prison methods, but he directed his wrath into the channels of sane thinking. It was the warmth of his heart that gave him the courage to attack an ancient evil, but it was the light of reason and intelligence that made the attack effective.

Another example of the way in which the scientific spirit is helping us to bring social order out of chaos

is the work that we commonly speak of as "scientific charity." This means that by the application of scientific principles our efforts to alleviate suffering may become constructive and lastingly effective. Only those who know modern "charity" workers intimately can appreciate how the combination of warm-hearted sympathy and cool-headed science makes for real social progress.

For our religion then we need both warmth and light. We need to feel deeply and be stirred mightily by the wrongs about us, but we need also to remember that they can be remedied only by those who use all their thinking powers and carry over into their social enthusiasm the level-headed methods of the scientist.

SUGGESTIONS FOR READING

H. G. Wells: "New Worlds for Old."
Walter Lippmann: "Drift and Mastery."
Thomas Mott Osborne: "Society and Prisons."
Madelaine Z. Doty: "Society's Misfits."
Meyer Bloomfield: "Vocational Guidance."
Mary E. Richmond. "The Good Neighbor."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is meant by a "laissez-faire" policy? Is it scientific?
2. Can the social scientist develop exactness in his work?

3. What social experiments have been tried recently in your community? What have they shown, whether successful or not?
4. Is there any relation between vocational guidance and the need for prisons?
5. Can you find any saying of Jesus that throws light on the possibility of changing human nature?
6. How can "charity" be administered so as to accomplish constructive work? Give illustrations from your own community.

CHAPTER XX

PREVENTION AND CONSERVATION

ONE of the first principles of the modern science of society is that "prevention is better than cure." There is nothing particularly modern in this idea, but the full application of it to the conditions of our social organization has only recently been perceived; and the way in which this principle should be worked out in practical social life has not yet been fully grasped except by a few far-visioned persons. Let us take an example or two, in order to see how wide the range of this simple maxim of common sense becomes when we apply it to the life of mankind as a whole.

From time to time, we read in the newspapers that one of the great rivers of America has broken loose from its natural channel and has spread desolation far and wide through the surrounding country. We see pictures of the flood that has wrought terrible damage to hundreds of homes and destroyed great areas of cultivated land, and we read of the funds which are being raised to relieve the suffering of the families that have been driven from their homes.

The stories of the loss of life, and the misery of the survivors, move us to pity; and we are glad to send whatever we can to help in the work of rehabilitating these victims of the floods. We rejoice that the Red Cross was ready beforehand to meet such an emergency, and that there was little time wasted in getting supplies of food and clothing and medicine to those in such appalling need. The social emergency created by the flood was met as quickly and as scientifically as is humanly possible, thanks to the foresight and care of the national Red Cross. All that is good: but if we have caught the spirit of the social scientist we ask a further question, namely, could not this catastrophe have been prevented?

The moment you ask this question, you are taking a new point of view about the disaster of floods. You are no longer content to take care of the victims *after* the mischief has been done, but you insist upon finding out whether something could not have been done *before* it occurred; you go behind the policy of drifting along and patching up the troubles that you meet, and you demand to know whether you cannot master the conditions which caused the trouble.

If you carry this question to the scientists, to the geologists and foresters and geographers, you will discover that as a matter of fact most floods can be prevented. The reason why they occur is that the forests which originally covered the hills have

been cut down, and no provision has been made for replanting. As a result, the soil is incapable of absorbing and retaining the water which comes either from melting snow or from rain, and consequently the water has to flow off into the brooks and rivers at a rate which makes floods inevitable. It is entirely possible, by a policy of reforestation and reservoir-building, to prevent most of the floods, if not all. The scientists are perfectly clear on this point, and the only reason why their plans are not carried out is that public opinion has not been educated to the point where they will find support for their measures.

But there are still further aspects of this problem which are even more significant. The scientists tell us how floods can be prevented, and then they go on to show us that the very measures which will practically eliminate the danger of floods will also enormously increase the wealth of the country. If you replant the denuded hills, you do two things at the same time: you reduce a terrible peril to mankind and you also increase the resources of the community by preparing the new forests which will supply the lumber that will be needed when our present forests are exhausted. If you construct dams and reservoirs high up in the mountains, you accomplish more than merely averting the peril of floods: you also make possible the systems of irrigation that

turn what was formerly an arid desert into a cultivable garden. Thus what seemed at first only a measure of prevention is seen to be at the same time a measure of conservation.

We are very slow to learn that the old proverb is strictly true, and we prefer to putter along in the old way, paying the bills for disaster after disaster when we might save money — to say nothing of the human suffering involved — by doing what the scientist tells us will make unnecessary most of the relief of those overwhelmed by catastrophe. The trouble is that we have not really become socialized; that is, we do not think in terms of the whole community. We have not been willing to follow the path which common sense and the scientist point out to us. We still prefer to give all our energies to curing the victims of disasters which we might have prevented. But this will not always remain so; we are learning the lesson, even if slowly; and when once the idea is firmly planted in the public mind we shall attack many of our social problems from the right end.

What we have been saying about floods is equally true of other social evils, and the point of view which we have been suggesting is the one from which we ought to consider all of them. Let us take another illustration, of a wholly different kind of social menace, and see how this principle applies.

There are few cities of any size that are not threat-

ened at frequent intervals by what are commonly called "labor troubles." These outbreaks are often violent, involving grave danger to the lives of citizens and demoralizing the community life in a hundred ways. If a strike or lockout is of long duration, there must result great suffering not only to the families of the workers but also to the entire community; and it becomes the duty of the people as a whole to safeguard itself against these disasters. From the moment the strike begins, an elaborate machinery of protection is set in motion, special sheriffs are commissioned, troops are ordered mobilized, committees of mediation and arbitration are appointed, or the committees already in existence are called to meet the situation. Everything that can be done to protect the community from violence, and to bring about a settlement of the trouble is done; and sooner or later these protective measures succeed in restoring normal order, though in the meantime there may have been great suffering and deprivation. This is the policy of curing the disease after it has broken out.

But the question is being asked with more and more insistence every time a community has to go through this kind of difficulty whether disasters of this sort are not preventable. The price which we all have to pay, in money and suffering and anxiety, is so great that if there is any method by which

these clashes between the workers and their employers can be avoided it must be found. And the worst feature of all is the ugliness of temper, the intolerance and hatred, that are engendered on both sides of every such struggle. The community must protect itself against these outbursts, if it possibly can, not by trying to cure them after they have occurred but by preventing them. They constitute so serious a menace to the life of the community — more serious than any flooding river — that if we can devise any way to prevent them it is clearly our duty to do so.

Here again it is not the purpose of this book to offer a solution of the problem, for any solution which could be given in such brief compass would have no value whatever; but rather to try to make clear the necessity of approaching this question with the preventive rather than the curative idea in mind. In the development of almost every labor dispute, there is a point where a little common sense, applied with tact and good feeling, will relieve the tension and reduce the probabilities of serious trouble. At the beginning, almost every such controversy is one that has something of right and something of wrong on both sides; and if before the anger of both sides has been aroused they could get together in a spirit of mutual confidence and friendliness many quarrels could be headed off. The trouble is that in most

cases things are allowed to go too far before any such attempt at adjustment is made, and then it often proves too late to prevent their growing to menacing proportions. As soon as distrust and the spirit of antagonism have taken possession of workers and employers, there is little chance of preventing trouble: the preventive measures must be taken far in advance if they are to prove effective.

As soon as the principle which we have been trying to illustrate takes full possession of men's minds, it will be seen that a flood is a sign of social failure, and that likewise a strike is the sign of social failure. All of us together — society as a whole — ought to have prevented these disasters, and the fact that they have occurred is the badge of our neglect. When they happen, as they will for many years to come, we must all turn to and try to cure them; but it ought to be with a sense of shame that we have not succeeded in preventing them.

And as in the case of floods, so with all the other preventable social evils: we shall find that the very means which we take to prevent them will enrich the life of the community in a positive way. When we build the dams and reservoirs that will hold back the angry waters of labor unrest we shall discover that the same waters will irrigate our social life and make it a thousandfold more fruitful. When we renew the forests of our social order, restoring to men the

natural rights to happiness and liberty, we shall find that they will do more for society than merely prevent the ugly outbreaks that now menace us all. They will furnish the human resources that will deepen and make more abundant the common life. In the elements of human life, as in the natural resources of the country, we shall find that a policy of wise prevention is also a policy of beneficent conservation.

SUGGESTIONS FOR READING

Charles R. VanHise: "Conservation of Natural Resources in the United States."
Gifford Pinchot: "The Fight for Conservation."
J. Byron Deacon: "Disasters."
Joseph Lee: "Preventive and Constructive Philanthropy."
Thomas S. Adams and Helen L. Sumner: "Labor Problems."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is being done in your community for fire-prevention?
2. Is the conservation of natural resources a state or a national problem?
3. When did the last serious strike occur in your community? How might it have been prevented?
4. To what extent do you yourself share the feeling of class-consciousness? Is it a feeling to be encouraged? Why?
5. What agency in your community is doing the best work of a preventive character?

CHAPTER XXI

PLANNING AHEAD

ONE of the most significant social phenomena of the nineteenth century was the rapid and extensive growth of the cities which took place in all the countries of Europe and America. In our own country, we are familiar with the amazing story of how cities like Chicago have developed almost as if by magic; and the same story could be told of the cities of England and Germany. There is nothing strange to us in the claim of a city to have doubled its population in ten years, for we have grown accustomed to hear communities make such boasts with what often strikes the outsider as blatant civic pride. Indeed, we are very apt to accept the standard of social progress which lies behind the boast and think that a city which has increased a hundred per cent. in population is thereby twice as fine a city.

But the social scientist has a question which he insists upon asking when we tell him that our city has grown at an extraordinary rate of speed. It is

this: Has your city grown intelligently? We must examine this question before we can either answer it or ignore it as impertinent.

What does the scientist mean by a city's "growing intelligently"? He means, by his inquiry, to find out whether the development of the city has been carefully planned for and supervised, or whether it has been allowed to take care of itself. He means to apply the familiar standard of "drift or control" to this extension of the city's area.

When this test is applied, there is revealed a most astonishing story of stupidity and lack of foresight in this matter of city growth. As a matter of fact, most cities have developed with almost no intelligence; and many of the knottiest of our social problems are directly due to this neglect. When a city doubles its population, it is plain that there must be provision for twice the number of dwellings, or else the people will be living in overcrowded conditions; yet scarcely any cities in America have ever given this obvious need any real thought. They have permitted people to put up houses if they wished to, with only the minimum of regulation as to the quality of the dwellings; they have permitted existing houses to be made over into tenements without decent provision for sanitary conditions; they have failed to take any steps toward encouraging the erection of the better kind of dwellings which would be available for those

who cannot afford to pay large rent. In a word, there has been practically no intelligent thought on the part of our communities for the housing of the new population which has made the boasts of rapid growth possible.

Very much the same story is true of the provision for schools and parks and playgrounds. If you double the size of your city, you will need at least twice as many schools, and all the rest of the equipment for the welfare of the citizens must be doubled; yet here again there has been very little planning ahead. Large sections of our cities have been allowed to develop without any adequate amount of ground being set aside for these public purposes, and then it is extremely difficult to secure the needed space. What could have been done easily in the beginning, with a little common sense and foresight, becomes very difficult after the city has once grown beyond the size for which earlier provision had been made. A city very quickly gets "out of hand" and when this happens there ensues a hasty but usually ineffective endeavor to "catch up" again. In all the efforts to remedy the situation after it has once passed beyond intelligent control there is a heavy charge of waste that might have been avoided by a little sensible planning ahead.

Within the last few years, however, there has arisen a new branch of the science of society which

is known as "city-planning"; and this promises to substitute intelligence for chaos in the development of the cities of the future. The city planner is a specialist, as highly trained as the chemist or the physician, and in many communities he is being given the necessary authority to put his scientific knowledge into practice. Under his direction a plan for the city is worked out, based on careful estimates of the probable growth of the city for the next fifty years. On this plan are shown the areas which can best be devoted to manufacturing and commercial purposes, the regions where residences may best be built, the land that will be needed for parks and playgrounds and other public purposes. Streets are planned long before they are needed, and they are planned to be of sufficient width so that they will not become congested with the increasing traffic. The street-car lines are planned, the water supply is provided for, the best methods for removal of waste are considered, ground for the railroad terminals and freight yards is set aside. The needs of the city for the coming years are studied from every point of view and then the preliminary steps are taken to meet these needs with the least possible expense and the highest possible efficiency. Of course, even the expert city planners will make mistakes at times, but at any rate most of the worst forms of haphazard city growth will be avoided; and the city will know

that it has taken every reasonable precaution to ensure intelligent as well as rapid growth.

What is the result of putting such a city plan into operation? The city of Frankfort on the Main will serve as an illustration. This city has been engaged for some years in an engineering enterprise that will open up the channel of the river for commerce, and in connection with this scheme it has planned the whole district which the new increase in business will undoubtedly bring into existence. Along the river banks, it plans to erect docks and other facilities for the new commerce, with railroad lines running down to the docks. Thus the business which the development of the channel will bring to the city can be taken care of with least difficulty. In the region just adjoining the docks, land is set aside for warehouses and factories, and the street plan has been worked out so that it will fully accommodate all the traffic which these industries will need. But new factories and industries mean more people to work in them; and so the city has made provision for a new residence district in close proximity to the river, on land which would not be suitable for manufacturing purposes but which will give an excellent opportunity for an attractive region of simple homes. Within this area, certain lots have been set aside for schools and playgrounds, and the streets here have been planned so that the privacy and quiet which are so

desirable in a residence neighborhood will be obtained. And the residence area has been chosen with regard to the prevailing winds of the country, so that the smoke from the factories and the railroads will not be blown over the houses. When this district has developed, it will be convenient for business, and the social welfare of the new inhabitants will have been carefully foreseen and provided for.

Now what has this to do with religion? In a very real sense it is religion; for the city planner is engaged upon the task which we have seen is that of religion. He is applying common sense and intelligence to the problem of making the cities places where men and women can feel at home. By planning ahead, he is working to prevent the conditions which men used to tolerate because they did not give sufficient thought to them; and by this use of his intelligence he is making the world an infinitely more friendly place for his fellow men. He is not only doing the work of religion, but he is doing it in the modern spirit of social science, applying the principles which we have discussed in the preceding chapters, working on the basis of scientific fact, taking as his guiding idea the theory that mankind can, if it will, control its own life instead of letting conditions master human welfare.

A superficial study of this new science of city planning might lead to the belief that the city planner has

in mind only the physical conditions and circumstances of life; but by "digging deeper" into the subject we shall discover that this is not the case. He does, to be sure, deal most of the time with physical things, with streets and railroads, with water-supplies and sanitary conditions, with buildings and tenements; but what he has at heart is the creation of a city which will be so constructed physically as to permit and encourage the development of the higher parts of human life. If he works for convenient business arrangements, it is that the waste of human energy may be lessened and more leisure may be found for other things than business. If he plans for parks and playgrounds, it is not these physical things that he is fundamentally interested in, but the new health and enthusiasm which they may bring to the people of the city. He plans for convenience and sanitary conditions and efficiency, but these are only means to a larger end; and he does not forget that beauty is as important as utility, and the opportunity for quietness as essential as a telephone system.

SUGGESTIONS FOR READING

Raymond Unwin: "Town Planning in Practice."
Patrick Geddes: "Cities in Evolution."
John Nolen, editor: "City Planning."
Graham R. Taylor: "Satellite Cities."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the Garden City movement? How far has it been introduced in the United States?
2. Has your community undertaken city planning work? How far has it been carried out?
3. To what extent is a city justified in spending money to make itself beautiful?
4. Who benefits by intelligent city planning?
5. What is the connection between city planning and poverty? between city planning and health? between city planning and happiness?

CHAPTER XXII

WHAT IS DEMOCRACY?

THE social scientist does not confine his program of intelligent planning to the cities, but endeavors to extend it over the whole fabric of society. It is his purpose to build up a new and better social order, and he believes that in every part there is the same necessity for thoughtful and far-seeing planning. Along with the city planning movement, there is at the present time a significant movement for the improvement of rural community-life which starts from the same recognition of the need of planning ahead; and in many other departments of social reform the same principle is being applied with increasing good sense and effectiveness.

But planning implies that we have a definite idea of what we are planning for, and when the social scientist tells us that we must introduce this principle into the whole social structure he lays upon us the necessity of formulating clearly in our own minds the ends which we desire to achieve and for which we are to plan. In other words, planning is im-

possible without ideals, and social planning involves the necessity of social ideals.

Now social ideals are not to be found for the mere asking, but rather they require careful and long-sustained thinking before they can be accepted by intelligent people. There is nothing easier, and few things more harmful, than to let someone else formulate your social ideals for you; and the spirit of dogmatism is fully as strong and equally as dangerous in this realm of thought as in any other. Each individual ought to regard his social creed exactly as he regards his beliefs about God, coming to his convictions slowly and always holding them subject to the revision which further knowledge and experience may suggest. But the danger of dogmatism and of hasty acceptance of other men's social ideals ought not to conceal from us the fact that we cannot do any effective work for a better social order until we have a definite conception of what we are working for. We must have at least a working basis of ideals before we can even make a start in any constructive social effort, and though we may hold our ideals subject to change when necessary we ought to know clearly at any given time what our social ideals are. It is the purpose of this and the two succeeding chapters to offer certain social ideals for discussion, not with the idea that they should be accepted by anyone without the full-

est consideration, but simply to suggest some of the points which each individual must take into account in reaching his own conclusions and formulating his own social ideals.

The word which is used to-day with perhaps the greatest frequency when men talk about their social ideals is "democracy," and certainly no one can attempt to make up his own mind as to his social ideals without studying this word carefully and finding out all that it implies. It is a hard word to define, for it means very different things to different people, but we may take the following as a working definition: Democracy is the co-operation of equals variously endowed for the realization of ends desired by all.[1] Let us give this definition careful consideration, and for the sake of clarity let us take it up phrase by phrase.

"The co-operation of equals." What does that mean? In the Declaration of Independence, you will find it stated that all men are created equal; but it does not take very much experience to discover that if this is true it must be in some other sense than appears on the surface, for if there is any fact that may be dogmatically asserted as true it is that men are very widely unequal in their abilities and characters and possibilities. In what sense, then,

[1] Daniel Gregory Mason, in the *New Republic* for August 21, 1915.

does the ideal of democracy hold that all men are equal? In the sense that every human being, by virtue of the fact that he is a human being, is entitled to the same privileges and is subject to the same restrictions as every other human being; and these privileges may be summed up in the phrase "equality of opportunity," and the restrictions may be summed up in the phrase "equality of obligation." Each individual ought to have the same chance to develop his own life to its fullest and highest, and each individual ought to hold himself bound by the same obligations to use his powers and live his life as a member of society.

This ideal we are, of course, very far from having realized. As things are at present, the man who is born with a black skin is denied many of the privileges which the man with a white skin possesses; those who happen to possess money find that opportunities are given to them which the poor do not find; thousands of children are deprived of the chance to receive even the common-school education; and hundreds of thousands of men and women discover that even in the land of the free they are bound by a system of industrial organization that robs them of every opportunity to develop their powers to the highest point. To remedy this situation, to give to each individual the same privileges of growing into the

best of which he is capable, is the first task of those who believe in the ideal of democracy. Underneath all the differences between men, there is a fundamental equality which is not yet recognized,— they are not given the same treatment in courts of justice, they are not granted equal opportunities in education or business or industry,— and until this basic equality is established the hope of real democracy will be unrealized.

But democracy goes deeper than this equality of all men, which is really only the preliminary part of the democratic ideal. What does the phrase "variously endowed" in our definition mean? It is, of course, the recognition of the inequality of character and abilities of which we have already spoken; but it is much more than that. The democratic ideal not only admits that men are "variously endowed" but it glories in the fact and builds much of its hope upon it. In its desire to build up a social order that shall have a more abundant life, it counts largely upon the benefits which will come from just this difference in abilities and "gifts." It looks forward to the time when these differences will be still more marked than now, and when out of these differences there will come new variety and color in human life. Instead of wishing to reduce all men to one dead level of sameness, democracy desires to cultivate all

the special endowments of all individuals; for it believes that in this way the common life will be infinitely enriched.

One illustration will suffice to make plain the democratic attitude toward those who are "variously endowed." In a remarkable poem, entitled "Scum o' the Earth," Robert Haven Schauffler gives expression to the hope which a free democracy finds in the fact that men from other lands are coming to live among us. We talk a great deal about Americanizing the foreigners who come to our shores, as though we desired to put them all through a mill from which they would come out each exactly the same, and we are liable to the sin of scorning those who have not yet become Americanized. Listen to these lines, full of rebuke for this attitude, and full also of the democratic ideal that rejoices in the endless variety among men.

"'Rabble and refuse,' we name them,
And 'scum o' the earth,' to shame them.
Mercy for us of the few, young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lips so ready for sneers
At the sons of our ancient more-than-peers.
Mercy for us who dare despise
Men in whose loins our Homer lies;
Mothers of men who bring to us
The glory of Titian, the grandeur of Huss;
Children in whose frail arms shall rest
Prophets and singers and saints of the West.

Newcomers all from the eastern seas,
Help us incarnate dreams like these.
Forget, and forgive, that we did you wrong.
Help us to father a nation, strong
In the comradeship of an equal birth,
In the wealth of the richest bloods of earth."

"For the realization of ends desired by all." What does this final phrase of our definition mean? It suggests that through all the diversity of men and women, which democracy encourages, there may be found a unity of purpose; that though we have very different contributions to make to the common good there is still a single end toward which all are working. Each individual has his own immediate ends in view, he tries to make the most of his own life and develop his own peculiar powers to the fullest; but there are certain things which all of us unite in desiring, there are certain ends which appeal to us all.

Democracy seeks the freest and fullest development of each individual, but not for the sake of the individual. The democratic ideal has as the goal of its efforts a common purpose, which is to build up a common wealth among men. Under this ideal, what brings men together and unites them in a working fellowship is their devotion to a single purpose, and in the united effort to realize this end they find the deepest satisfaction of life.

Our definition does not state what this common purpose is, for that is in reality another of the great social ideals and we shall consider it in the next chapter. What democracy offers is a way of organizing mankind so they can most effectively serve any purpose which they believe worth seeking, or realize any ends which they all desire. It is a wonderful and as yet largely untried instrument of human effort, which those who accept it believe will in time prove the most efficient of all the tools now known for building up the social structure.

SUGGESTIONS FOR READING

Jane Addams: "Democracy and Social Ethics."
W. E. B. DuBois: "The Souls of Black Folk."
Booker T. Washington: "Up from Slavery."
Mary Antin: "The Promised Land."
Israel Zangwill: "The Melting Pot."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the difference between the democracy of the time of the founders of the American republic and the present ideal of democracy?
2. What is the fundamental reason for the political and social injustice now done to the Negroes in America?
3. What do we mean by "Americanizing" the immigrants? How have we failed to do our duty by these newcomers to our shores?

4. How can the community watch for men and women of conspicuous ability? How can this ability be best utilized?
5. What are the chief dangers of a democratic form of government?

CHAPTER XXIII

THE CO-OPERATIVE COMMONWEALTH

DEMOCRACY is concerned, as we have seen, with organizing mankind so that certain ends which are desired by everybody may be effectively realized; but what are these ends, for which the democratic ideal is to work? Is it possible to formulate them so that they will express the real wishes of all people, and so that they will have compelling power over the actual lives and activities of men and women? It will be worth while making the attempt, at any rate; and we shall try to sum up the ideals which are most commonly held among social idealists in the phrase "the co-operative commonwealth."

This phrase calls attention to the first word in our definition of democracy, which has not received the emphasis it deserves: the word "co-operation." The literal meaning of this word is, of course, "working together," but it has come to have the further implication of working together on a voluntary basis. That is, for real co-operation, there must be a free desire on the part of all concerned to do a common

piece of work. The slave cannot be said to co-operate with his master, although they may be working side by side at the same bench or in the same field; for the basis of the work which a slave does is compulsion and not free choice. Democracy, therefore, has as its working basis the voluntary desire of each individual to work with his neighbors, not because he has to, but because he wants to.

Now the motive behind all real co-operation is the winning of common wealth: you and I agree to undertake a certain piece of work together because it will bring to both of us an increase of wealth, either in terms of money or of its less tangible but none the less real forms. If our working together would enrich me alone, then you would work for me only if I had some way of compelling you. What brings about co-operation is the fact that by our united efforts we shall both be made richer, that is, we shall add to our common wealth. On the larger scale of community-organization, this same thing is true; and democracy sets up as the motive which shall urge men into co-operative relations the purpose of increasing the wealth of them all. In a community organized on democratic principles, all labor would be voluntary and co-operative, and the driving force behind it would be the desire to add to the common wealth rather than compulsion.

The progress of social organization has been, and

will long continue to be, marked by the gradual substitution of free co-operation for force as the dominant motive of human activity; and this gradual change of the working basis of human activity will keep pace with the slow education of men to grasp the meaning of the words "common wealth." It is so much easier to understand the value of individual wealth, and the desire to increase one's own possessions is so deep-seated a part of our instinctive life, that it takes constant effort for us to comprehend what the common wealth means, and to see how we share it with all the rest of the community. But the possibility of reaching the democratic ideal depends upon our understanding fully the higher claims of the common wealth over and above our individual wealth. If we can get this clearly into our own minds, and then help to make it plain to others, we shall be doing the necessary educative work that precedes any real democracy. And before we begin to try to educate anyone else on this point, we must make certain that we understand it ourselves.

One reason why this ideal of the common wealth is so hard to grasp is that we are accustomed to think of wealth almost exclusively in material terms. Now material wealth — money, land, houses, railroads, factories, school-buildings, parks, art-museums, churches — is not for a moment to be thought of as unimportant or unnecessary; but it is not the

only kind of wealth. Take the parks as an illustration of this: as land, they have a value which everyone would recognize, for they could be sold in the open market for money, which is the easiest form of wealth to understand. But the money-value of the parks is the least part of their real value, and if you would discover how much they are worth to the community you must find out to what extent they have improved the health of the people, and how far they have afforded a chance for the inner life of those near them to grow. The real worth of the parks is measured by the better citizens they have helped to produce, by the artists they have refreshed after the day's labor, by the tired mothers and restless children to whom they have given breathing-space and playgrounds.

Another form of the common wealth is that which the schools provide. The community that has a good school system is richer, immeasurably, than a community where education is neglected; and it is richer in many ways. For one thing, it is richer in money, because a trained worker can do better work than an untrained worker; but the real increase in wealth cannot be calculated by increased output of factories or higher wages and profits. It is in the life of the people, in their intelligence and sanity, in their wider horizons and keener perceptions, in their deeper love of beauty and surer appreciation of all

that goes to make up what we call art, that the true riches of education are to be found. Where the schools are really preparing the children for life, there will be more efficient workers and more intelligent citizens; because the workers are more efficient there will be more leisure for all, and because the inner life has been cultivated this additional leisure will be wisely and happily employed. There will be less aimless drifting and more sensible enjoyment. Life will be less drab and dull, for the things which give color and interest to existence will not be forgotten or limited to a few privileged persons, but will be the common possessions of all. The last few years have seen an awakening of our communities to the wealth that might come from a real system of education, and this will not be confined to a small number of persons but will be a part of the common wealth.

We might go on, enumerating one after another the sources of the common wealth; but perhaps we have said enough to give at least an idea of what this phrase means. It is this kind of wealth, then, that democracy has in view, and holds up as the goal for our united efforts. We are to co-operate, as free individuals, in the task of increasing the riches of our common life; and just according to the power which this ideal has over our lives will it make us fit to be members of a democratic society.

No man or woman is born a democrat. We are not members of a real democracy just by virtue of our birth. Rather, we have to qualify by hard thinking and constant effort for membership in the co-operative commonwealth. And there are great numbers of persons who never reach this point, but who remain all their lives in the old ways of thought and feeling. What is the result of this fact? How can we hope to have a democracy while such people continue to remain untouched by this social ideal? How can we co-operate with those who don't want to co-operate?

This is the knottiest of all the problems which those who hold the democratic ideal have to face. It comes up with all kinds of people: with the lawless criminal who tries to take what he wants by force, with the employer who wants to keep the institution of slavery still in power with his employees, with the idler who will not work either because he has too much money or because he has too little energy, with the business-man who wants to drive his competitor out of business, and with the politician who is ready to disregard the rights of small nations if only he can win glory and territory for his own. On all sides, democracy has to contend with those who put their individual welfare ahead of the common wealth, and who will not enter into the spirit of co-operation. What shall be done with these outlaws?

Two suggestions must suffice for this brief discussion of a very complex and baffling problem. First, that real co-operation cannot be brought about by force. It will be possible to introduce the co-operative commonwealth only when all are ready and willing to abide by its spirit and work for its achievement. Meanwhile, the great task is that of showing to those who will not co-operate that they are mistaken in their views; and the best way to do this is to demonstrate on a small scale that co-operation is a workable and enriching kind of organization. Sir Horace Plunkett, in his co-operative work in rural Ireland, is one of the great teachers of the world, and one of the prophets of the co-operative commonwealth.

And the second suggestion is this: that when we have to use force, as is often necessary, it can be used in such a way as to promote the state of mind which will allow the substitution of the co-operative spirit for compulsion. Of this, the best example that I know is the earlier work of the Pennsylvania State Police, which Miss Katherine Mayo has described in her fascinating book "Justice to All." With a skill that is almost more remarkable than their courage and faithfulness, the State Police of Pennsylvania have taught the people of the country districts of that great state that lawlessness is the poorest road to justice, and that fair play and com-

mon decency are, on the whole, the surest way to prosperity. The state of Pennsylvania is one of the richest of all states, and no small part of this wealth is the new spirit of co-operation which has come about through the work of the State Police. But everyone should read that story for himself, as a chapter in the slow but certain progress of the co-operative commonwealth.

SUGGESTIONS FOR READING

James H. Tufts: "Our Democracy — Its Origins and Its Tasks."
William Morris: "A Dream of John Ball."
John Ruskin: "Unto this Last."
Katherine Mayo: "Justice to All: the Story of the Pennsylvania State Police."
George W. Russell (A.E.): "Co-operation and Nationality."
Charles Ferguson: "The Great News."
Randolph S. Bourne: "The Gary Schools."

QUESTIONS FOR STUDY AND DISCUSSION

1. In what ways does a physician put the common wealth above his own individual gain?
2. How can we measure the wealth which a public spirited citizen gives to his community?
3. In what ways can a public school contribute to the common wealth?
4. Ought a community that is trying to be democratic to permit private schools? or church schools?
5. How can a police force be an educational agency?

CHAPTER XXIV

UTOPIA AND THE NEXT STEP

THE ideal of a new social order which we have been considering does not stop with national boundaries or frontiers, but extends far out until it includes the whole earth and binds all the human race into one working fellowship, whose dominant purpose is the enrichment of the common life of all men everywhere. This vision of a world democracy has been one of the great dreams of mankind from the time of Isaiah of Babylon to the present, and it represents the highest expression of human idealism. The world is still very far from having attained this ideal, but the splendor of the vision still haunts the minds of all social idealists and gives them their most urgent inspiration.

The obstacles in the way of the fulfilment of this dream are many and difficult of surmounting. National consciousness is still very largely concerned with the development of one nation without much regard for the welfare of other peoples; racial antipathy and prejudice are still among the most powerful influences over human conduct; and until these

become touched with the spirit of world co-operation there will be little chance of reaching the goal which this ideal sets before us. It may be that as many centuries will have to pass before the world will be organized as a whole on a basis of co-operation as have already passed since the first beginnings of national life appeared; but though the final realization of this ideal may be exceedingly remote in future time, the ideal itself is none the less challenging and worth working for. Utopia may not be reached for hundreds of years, but we can still be seriously setting ourselves to the task of bringing mankind a little nearer to it. The great social prophets have given us the power of seeing a Golden City far away on the horizon — a city which we shall not live to see actually reached, but one which can serve to keep our feet moving in the right direction, so that the advance of the race may be directed toward its glittering walls. When the angel chorus sang of "Peace on earth, good will to men" the hearts of all men were stirred to hope; and the Christmas desire is still strong among men though it has not yet been fulfilled; for mankind knows what it must ultimately attain to, no matter how long and difficult the way may prove.

If it were not for the dreamers and seers of visions, our life would be incomparably poorer than it is; and the men and women who have told us of the

Utopia which at last we shall reach have enriched our human life beyond calculation. We think better of ourselves and of the race because such hopes have been expressed. We stand a little straighter, and look up a little less ashamed, because though we have not gained our desires we have at least felt their power and beauty.

But there is a danger as well as a mighty inspiration in dreaming of the Golden Age to come. We may let our imaginations soar high into the heavens above, on the strong pinions of social idealism, but we must not forget that the progress toward Utopia must be made on the solid earth beneath our feet. That wonderful City on the horizon must not hold our gaze so that we stand still, in rapt amazement at its beauty. When we have caught a glimpse of its alluring towers, we must bring our minds back to the spot where we now stand so that we may take the next step toward it. The road over which we shall have to travel before we can come to that city is a steep and often arduous way, and it will need all our intelligence and skill to keep moving along it steadily and surely.

When Mr. Roosevelt was Police Commissioner of New York, he read a book by Jacob Riis, called "How the Other Half Lives." The picture which this book gives of the terrible conditions in certain parts of New York stirred Mr. Roosevelt to deep

indignation and a great desire to do what he could to set them right. He went down to the lodging-house where Mr. Riis lived, to tell him how eager he was to work with him in bettering the living conditions of the neighborhood; but Mr. Riis was not at home, and so Mr. Roosevelt left a card with this message: "I have read the book, and I have come to help."

These words are a good motto for us to remember when we share the splendid visions of the social idealists. We have read the book,— that is, we have seen the vision of what might be, and felt the power of the dreams of the better age; and now our impulse is to go to help. Utopia has become suddenly something infinitely desirable, and we want to do our part in making that desirable ideal real. But how shall we go to work? How shall we take the next step?

This is where the social scientist comes to our assistance, for he is the expert who knows the facts, who has studied the world that actually exists now, and who knows what can be done in the immediate present to make it a better world. By his wisdom, won through long years of careful study, we can direct our actions so that we shall really help. From him we can learn how to work intelligently and effectively, instead of blundering along and perhaps hindering progress rather than helping. And so, in our

fare, not only in theory but in those actual cases where we ourselves suffer for the sake of the common good. This is what we call being public-spirited, and it is the real test of our sincerity in desiring social progress. It takes a real interest in the public good to forego our own advantage for the sake of the community; but this we must possess if we are to accomplish anything worth while toward realizing the social ideals.

If with this preparation of mind and heart we seek the counsels of the social scientists, and then give time and thought to carrying out their recommendations, we shall be doing our part in the task of social reconstruction; and in this work we shall find what is one of the most durable and fruitful satisfactions of life. We shall find the world becoming a more friendly place for us, exactly in the measure that we try to make it a more friendly place for all men. We shall find this social vision, and this social striving, to be real parts of our religion.

William Blake has written a poem which might well serve as the hymn of all who have seen this vision and are struggling to realize it. These verses are filled with the modern social spirit; and they are, therefore, filled with religion:

"Bring me my Bow of burning gold!
Bring me my Arrows of desire!
Bring me my Spear! O clouds, unfold!
Bring me my chariot of fire!

I will not cease from Mental Fight
Nor shall my Sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

SUGGESTIONS FOR READING

Herbert Croly: "Progressive Democracy."
Jane Addams: "Newer Ideals of Peace."
Jacob A. Riis: "Theodore Roosevelt the Citizen."
Hermann Hagedorn: "You Are the Hope of the World."

QUESTIONS FOR STUDY AND DISCUSSION

1. Is an ideal which is impossible of fulfilment worth having?
2. What can a single individual do for international peace?
3. What are the chief obstacles to understanding between nations?
4. Is there any practical way to overcome race prejudice?
5. Why is Jesus called "the Prince of Peace"? What does he teach about the basis of peace?

PART FOUR: WORSHIP

"Although it be good and profitable that we should ask and learn and know what good and holy men have wrought and suffered, and how God hath dealt with them, and what He hath done in and through them, yet it is a thousand times better that we should in ourselves learn and perceive and understand who we are, how and what our life is, what God is and is doing in us, and to what ends He will or will not use us."

Theologia Germanica.

CHAPTER XXV

LIFE TAKES CONTROL

IN our discussion of plans, and of the faith which makes planning possible, we have had a certain assumption about the world underlying all our thought. This assumption is that the world is so constituted that it can be controlled by human intelligence and human idealism. We have been talking as though the world were plastic, and as though men could mould it to suit their own desires if only they went about it with enough care and determination. If this were not so — at least to a considerable extent — there would be no sense in making plans, and no possibility of hammering out a faith.

But a little reflection will suffice to show that the world in which we live is by no means always plastic to even the wisest and strongest of men. There are many things which men can do, and their number is growing every day; but there are also many things that men cannot do. There are certain forces in the world which men can learn to control and use for their own ends, but there are other forces which will

not yield to human power. A modern poet has sung of the spirit of human mastery:

> "A man went down to Panama
> Where many a man had died,
> To slit the sliding mountains
> And lift the eternal tide;
> A man stood up in Panama
> And the mountains stood aside."

But there are mountains in the world that will not "stand aside" no matter how imperiously we command them. It is true that many things which once seemed impossible are now actually being done — "men have wings at last" — but there are very definite limits beyond which human control over the world of nature and the world of men cannot go. No matter how wide and deep men's knowledge becomes, there will always be mysteries that human intelligence cannot pierce. No matter how powerful the human will grows, there will always be moments when it must obey instead of commanding.

It is of these forces which will not yield to human control, and of the moments when men have to submit to superior power, that this final section of the book is to take account. It is easy to imagine that we are the masters of our own destiny, that we can do as we please with our own lives; but the time comes in everyone's experience when life asserts itself and takes control of us. Instead of steering our own

course, as perhaps we may have done for many years, we suddenly find the rudder of our ship taken out of our hands, and a pilot whose face we cannot see takes command of the helm. When this happens, there is little use in rebelling or resisting; for life is stronger than we, and the power which from time to time shapes our destiny for us cannot be escaped or placated or thwarted.

There is a dramatic little story among the parables of Jesus that illustrates this experience. The story tells of a prosperous farmer, whose fields yielded so abundant a harvest that his barns were not big enough for the grain which his servants had reaped. With shrewd worldly wisdom, he decided to tear down his barns and build bigger ones; but that very night the Angel of the Lord came to him and told him that his soul was required of him. All his prosperity, and all his plans, had to yield to the power of death.

In recent years, millions of men have had to abandon their homes and their work and their own personal plans because of the call to war. Very few of these men had anything whatever to do with the causes of the war, but when it came they had to obey its summons. Into millions of families the fact of war came as a terrible and absolutely irresistible force that interrupted the normal course of events and interfered with the natural desires and plans of the home. In the face of such a power, the individual

is helpless; life simply takes control of him and does with him what it chooses.

Sometimes this interference with our own control of our lives is cruel, sometimes it is kindly. Many a man's real happiness and success have been due to an interruption of his plans that at first perhaps seemed anything but fortunate. Nearly fifty years ago, a physician who was just at the beginning of his career in New York found himself facing what seemed the end of all his hopes and plans. The doom of tuberculosis had been pronounced against him, and he was given six months to live. But he accepted this sentence with heroic courage, and went up into the Adirondacks to fight what must have seemed a hopeless battle with the disease. By his pluck and dauntless spirit of optimism, he turned the sentence of death into one of life; and out of his experience he gained the knowledge of the disease which enabled him to revolutionize the treatment of tuberculosis and save countless lives for the world. The career of Dr. Edward Livingston Trudeau, which was one of the most useful and beneficent that America has known, was turned into its path of high service by the fate that seemed at first to blight and ruin it.

The name which we give to such interference with our own plans is a good index of the spirit with which we shall meet the experience itself, when it is our turn to find ourselves in the grasp of life. Some of us

call this power Luck, which is occasionally Good Luck but more often Bad Luck; and if we give it this name we shall really be labelling ourselves as "lucky" or "unlucky," which means that we are drifters rather than fighters. Some of us call this power Fate, and this name suggests that we face life with the stoical attitude, taking what comes in a spirit of resignation, without complaining and also without trying to make any real use of the turn which Fate gives to our affairs. Neither of these attitudes is wholly satisfactory, though the second is brave at least while the first is cowardly. Both these names for the power that interferes with our lives are negative rather than positive in character, and the attitudes which they symbolize are also negative.

There is a third way of facing this experience, which is positive; and a third name for the power that thus asserts its rule over our lives. Instead of calling this power Luck or Fate, we may call it God. Instead of weakly surrendering our lives to chance or stoically accepting the decrees of an inexorable Fate, we can deliberately co-operate with this power in a spirit of confident and willing trust. When life takes control of us, we need not look upon it as accident or heartless destiny, unless we choose to do so. The power which we must yield to is neither indifferent nor hostile, though it often seems to be so. It interferes with our plans, but we can interpret its interference

as friendly and co-operate with it in the making of new plans, if we so desire. That is the way the strong man meets this experience, whatever its particular form may be.

But this attitude toward the over-ruling powers of life implies a maturity of mind and heart that comes only through long and patient self-discipline. If we would co-operate with God, especially at those times when His will seems to be utterly at variance with our own plans, we must have a sort of courage and confidence in Him that do not grow up by themselves. We must deliberately cultivate these qualities. We must practice and train ourselves until we can see God's hand even in the startling events that interrupt our life, and learn to trust His wisdom where our own wisdom fails.

We need, as a foundation for this spirit of co-operation with God, the courage that meets any experience, no matter how hard or painful, without rebellion or whining. We must learn not to grovel before life, vainly trying to bribe or threaten the unseen power that controls us. Whatever comes, we must meet it on our feet, with head up and shoulders back.

> "In the fell clutch of circumstance
> I have not winced nor cried aloud.
> Under the bludgeonings of chance
> My head is bloody but unbowed."

But we need more than that. We need insight so that we can look upon this power as friendly. We

need a spirit of trust so that we can interpret these interferences as the will of God and not the "bludgeonings of chance."

"Embosomed deep in thy dear love,
Held in thy law, I stand;
Thy hand in all things I behold,
And all things in thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise."

The world is full of people who have discovered how to take life, and even life's interferences, in just this spirit. It will be worth while to ask how they have learned this, so that we may learn it too.

SUGGESTIONS FOR READING

John Bunyan: "The Pilgrim's Progress."
Marcus Aurelius: "Meditations."
Ulysses G. B. Pierce: "The Creed of Epictetus."
Ralph Waldo Emerson: Essays, especially "Self-Reliance" and "The Over-Soul."
Edward Livingston Trudeau: "An Autobiography."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is a "fatalist"? Under what circumstances does this attitude develop most frequently? What is its value as a working philosophy?
2. What poems do you know, besides the one quoted from Henley, that express the Stoic attitude toward life?
3. What was Jesus' attitude at the time when life took control of him?
4. Is the attitude suggested in the closing paragraph of this chapter less courageous than that of the Stoics?

CHAPTER XXVI

THE GOD OF EXPERIENCE

THE people to whom we referred in the closing paragraph of the last chapter — those who have learned how to live on friendly terms with the over-ruling powers of the universe — are usually spoken of as "mystics." This is a name which is understood in many different senses, but for our purposes we shall define it as including all those who have discovered that when life takes control of them it is still possible to feel at home in the world. They are people who have shared the common experience of finding themselves helpless before the decrees of some power greater than themselves, and they have then found a way to interpret this experience so that it has made the world more homelike than before.

There have been mystics in all ages and in all lands, and they have told about their experiences in all languages. Sometimes their accounts of their experiences are very difficult to understand, especially for those who have not shared the same sort of experience; but there have been certain great souls

among the mystics who have told of their beliefs and ideas so clearly that almost anyone can follow them and grasp the meaning of what they have written. But there is a great difference between understanding what the mystics have to tell us and following in their foot-steps, accepting their way of life; for what they can give us is only a sort of map of the country through which they have passed, and if we would fully enter into the mystic experience we must ourselves follow the roads which the map reveals.

In this chapter, we shall examine two examples of the mystic's experience, which will show us two of the ways in which men may interpret those events in their lives which come without their desiring them, but which they have succeeded in understanding in such a way that the world has grown a more friendly place because of them.

The first is the familiar story of the vision that came to Paul on the road to Damascus. You will remember that Paul had been sent by the authorities in Jerusalem to conduct the persecution of the Christians in Damascus, and that he set out upon the journey with every intention of fulfilling his mission. But on the way something happened that completely turned his thoughts and purposes. He tells us that as he was on the road one day about noon he suddenly saw a vision in the sky, and heard a voice speaking to him from the clouds; and from that moment

Paul became the great apostle and missionary of the very faith which he had set forth to destroy.

What was it that had happened? Well, there have been many explanations of the event; but it really comes down to this: that life took control of Paul. His own plans were brushed aside as though they were nothing, his beliefs and hopes were disregarded and abandoned, his dominant desire to be a zealous persecutor of the Christians was utterly destroyed. Paul was no longer the master of his own fate, for life had asserted its power over him and he could not throw off its mighty grasp. Everything that he had planned to be and do was made impossible from that moment, just as much as though a bolt of lightning had struck him. All the strength and will-power which he possessed in high degree were suddenly like clay in the hands of a potter, and his life was moulded by a power which Paul could not control.

So far, this experience of Paul's was not different from that of great numbers of men and women who have had their plans for life rudely destroyed by some outside power. What makes this story worth our study is the way in which Paul accepted his fate. He had three possible courses open before him: he might have rebelled against the power which had interfered with his plans, and spent the rest of his life in bitter complaining and futile defiance of fate; or he might have said with the Stoics that he could not resist this

over-ruler of his destiny, and that he must therefore submit, though he would yield neither willing obedience nor hearty acquiescence. Now Paul chose neither of these courses, the first of which would have made him something very like an outlaw and a fugitive on the earth, and the second of which would have made his life barren of all joy though it might keep his sense of independence. Instead, he accepted the interference with his plans as something which he might make use of for his own good and that of the rest of the world. He regarded the power which had interposed between him and his desires as a friendly power, and he was ready to co-operate with it as far as he could. He interpreted the voice from heaven as the call of duty to which he would gladly respond, though it utterly transformed his own ideas and hopes. He interpreted the vision which he had seen as a heavenly vision to which he would yield willing obedience. Thus, by his own attitude toward his experience, Paul made what might have been an unfriendly fate a friendly leadership. And the result of this was that his own inner life became incalculably richer, and his work among men incalculably more fruitful. Life had taken control of Paul, but Paul knew how to yield obedience in the way that made the world forever afterwards a more friendly place for him and a more friendly place for all men.

Our second example of the mystic experience is

taken from a modern poet, and it shows another way in which life takes control of us. In a short poem called "Each and All," Emerson tells of an experience that came to him one day when he was out-of-doors, trying to solve one of the age-old riddles of the world. The significant part of the story is in these lines:

"Then I said, 'I covet truth;
Beauty is unripe childhood's cheat;
I leave it behind with the games of youth:'—
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine-cones and acorns lay on the ground;
Over me soared the eternal sky,
Full of light and of deity;
Again I saw, again I heard,
The rolling river, the morning bird;—
Beauty through my senses stole;
I yielded myself to the perfect whole."

What was it that happened to the poet? Something took possession of him, something greater than himself, something which the moment before he had regarded as a delusion and a cheat. In spite of his opinions, in spite of his resolution not to be snared by what he considered unreal, he found life too strong for him. The beauty of the morning stole into his senses, not at his will but rather against it; and he had to submit. And suddenly he found that this power outside himself, that forced its way quietly but so resistlessly into his deepest being, had made him

part of "a perfect whole." In yielding to life when it asserted its control over him, he discovered new riches of beauty and a new sense of harmony with the world. Never before had he felt so much at home in the world, for this vision of beauty made him a part of the universe in a way that he had never known before.

We might continue giving illustrations of the mystic's experience almost indefinitely, for the ways in which life masters men are infinite in number and variety; but these two must suffice for the present. They have shown us that the helplessness of men before the powers of the universe is not always a misfortune, but rather in many cases the cause of new depth and richness of life. The Ruler of life, when He takes control of us, does indeed at times interfere sadly with our little plans, but He also is the bearer of gifts. The wise among men are they that know how to receive these gifts, and use them; and this kind of wisdom belongs most largely to the poets and saints among us. These are our teachers, our guides along the mystic way.

From the mystics we may learn to recognize God in the beauty of the world, to see His power in the events of life, to hear His voice in the stern call of duty. With their help, we may learn to walk with God, in reverent humility and happy trustfulness.

SUGGESTIONS FOR READING

Richard C. Cabot: "What Men Live By."
Evelyn Underhill: "Practical Mysticism."
Mark Twain: "Personal Recollections of Joan of Arc."
"The Journal of John Woolman."

QUESTIONS FOR STUDY AND DISCUSSION

1. What do the Quakers mean by the "inner light"? Would Joan of Arc have understood this phrase?
2. Are there any indications in the Gospel narratives that Jesus had an experience like that of Paul?
3. Can you cite from American history any parallel experiences to that of Paul?
4. What is "conversion"? Is it a normal experience? Is there any saying of Jesus that shows what he thought on this point?
5. Does yielding oneself to the control of life involve loss of one's individuality? What is the meaning of the words of Jesus: "He that loseth his life shall find it"?
6. At what point does self-confidence become self-will? and determination obstinacy?

CHAPTER XXVII

SAINTS AND COMMON FOLK

AT its best, mysticism means living in the constant presence of God, aware of a Companionship through all the events of life that illumines every experience and gives a friendly aspect to even the most terrible. This full and uninterrupted sense of "walking with God" is attained by few, but it is entirely possible for everyone to know something of its beauty, and to grow from day to day in power to share the mystic vision. The saint feels the divine presence with him all the time, and every step of the way he goes is made radiant by the secret glory, but even those of us who are just "the common folk" may at times catch glimpses of the heavenly vision. Some of the most priceless of the mystic's possessions are to be had by anyone that truly desires them, and there are treasures for even the humblest seeker.

There is much in common between the mystic and the artist, and the analogy holds true for the relation which the less gifted among us may have to both kinds of genius. Not many people can hope to be-

come great painters or musicians, but that does not prevent us from learning how to appreciate the pictures and the symphonies which we never could ourselves create. We do not let the fact that we are not geniuses prevent our enjoyment of the great poetry of the world, and we can take exactly the same attitude toward the masters of the spiritual life. Thomas à Kempis and the unknown author of the "Theologia Germanica" tower above the rest of us in the mystical realm as do Michael Angelo and Beethoven in the realm of art; but we can learn to understand and appreciate the gifts which the former have left for us just as truly as in the case of the latter. The beauty and majesty of the "Unfinished Symphony" are not locked away from all except men of genius, but they are open to everyone who really wishes to share them with the master artist at whose bidding they came into the world; and so likewise with the riches of the spiritual life that lie in the pages of the "Imitation of Christ." Only the greatest of souls could have written those words of mystical insight, but the least of us all can enter into their spirit and grasp some measure of their meaning.

But there are difficulties in the way of those who try to understand what the mystics have to tell, especially for those of us who have the matter-of-fact sort of mind that is summed up in the word "practical." Many people have tried to read the "Imita-

tion of Christ," for example, in an honest effort to learn what the saintly mystic has to teach, and found that most of it was well-nigh unintelligible to them. There seemed to be little or nothing in it that was in any way related to their actual experiences in the present world, and they felt as though the words they read were written in a foreign tongue. Before we can hope to understand the masterpieces of the spiritual life we must learn the language in which they are written, and there is need for a sort of primer in mysticism to prepare us for the more advanced work.

We recognize this same need in the world of art, and nobody would expect to be able really to appreciate the greatest pictures or poetry or music without training his eyes and ears beforehand. There is an amusing story of the great English artist Turner that may serve as an illustration both of the way in which the untrained mind fails to grasp what the artist has tried to create and also the way in which the training that is needed may be begun. Turner found a man one day standing before one of those glorious sunset pictures that have made him unrivalled among landscape painters, with a strangely puzzled air. Finally the man spoke to the artist and said: "Do you know, I have never seen a sunset like those in your pictures." "No?" was the reply, "Well, don't you wish you could!"

If the rebuke which the artist meant to convey was

caught by his visitor, it must have sent him away determined to learn how to use his eyes. What made the difference between the sunsets which he had seen and those which Turner had seen was something inside the two men, for the sunsets had been the same, of course; and that inner difference was partly the genius of the artist, which the other could not hope to acquire, and partly a matter of training, which he could acquire if he made the effort.

Something very like this would be the reply of the mystic, if we should make a similar comment upon his creative work. He would tell us that we may learn how to see as he does if we will set ourselves to the task of training our powers of vision. He would assure us that the real difference is within us, and that in large measure the development of our powers of insight rests with us. He would not, indeed, promise that we could attain to the heights of spiritual vision, but he would not hesitate to tell us that we can train ourselves to see infinitely more than we do now.

Once we really accept this possibility of growth in mystical insight, we have overcome the hardest of all the difficulties in our way. It is so easy to take the sceptical attitude — to let the conceit of ignorance scoff and sneer, or stand aloof in suspicious unconcern — that it sometimes takes the stern measures of the "Celestial Surgeon" to "stab our spirits broad awake." But whether we enter the path of disciple-

ship easily and naturally or only under the driving force of pain, it is by this road alone that we can go forward toward the mystic's understanding of the world; and the moment we turn to the masters of the spiritual life in the spirit of learners we may begin to share their gifts.

Among the ideas which are to be found in the writings of all the mystics, one of the most frequently recurring is that of "the mystic's ladder," which means that the attainment of the mystic vision comes after one has climbed up a series of preparatory steps. It is, of course, only a figure of speech, but it is a suggestive and valuable one, for it reminds us that the task which we have begun is no easy one, and that it will take long-continued effort and persevering struggle to reach anything like the higher regions. When we accept the spirit of disciples, we have but taken our places at the foot of this ladder; and each step upward will cost us renewed endeavor. In this upward progress we must not expect too much of ourselves, and we must not expect to advance very rapidly; but with a resolute purpose and an honest determination to learn we can grow a little day by day in spiritual power, and from time to time we shall discover that our climbing has brought us to where we can see wider horizons and broader prospects. It will be like climbing a mountain — to change the figure for a moment. Much of the time we shall be

walking through dark woods with no view to show us how much we have ascended, but once in a while we shall come to an opening in the forest, and then we shall be surprised to see how high above the plain we really are. There may even come times when the path we are following dips down instead of going up, as the mountain-trail winds in and out of ravines on the slopes, and then we may become discouraged and think we have taken the wrong turn somewhere which will never bring us to the summit; but if we "carry on" with patience we shall find the way leaving the mountain-hollows and breasting the upland reaches again. And there are compensations for the time we are in these ravines of discouragement; for through them the mountain-brooks run, and often in their darker seclusion there are wild-flowers that do not grow elsewhere.

This book makes no pretension to be a complete guide to the mystic way, for there are many such already, and no one could hope to tell in better or clearer language what the saints of by-gone times have told. Of all these, there are two that stand pre-eminent above the rest — two books of slight bulk but rich with spiritual treasures — the "Imitation of Christ" and the "Theologia Germanica." These little volumes must be read and read again by anyone who truly would seek to share the mystic's experience. But there is a much humbler purpose which this pres-

ent book would endeavor to fulfil. It would try to explain some of the preliminary things which we can do, especially some of the things which we can do together, as a sort of "spiritual exercise" to get us into training for the more difficult tasks to which the saints call us. It would assume that even the most sincere disciple of the mystics finds the need of a background of spiritual experience, and this elementary "grounding" in the mystic's realm it would try to provide.

SUGGESTIONS FOR READING

Thomas à Kempis: "The Imitation of Christ."
The Theologia Germanica.
Rufus M. Jones: "Studies in Mystical Religion."
The Oxford Book of Mystical Verse.
Durant Drake: "The Problems of Religion." Chapters IX–XV.

QUESTIONS FOR STUDY AND DISCUSSION

1. How may a person cultivate his appreciation of music? of painting? of sculpture?
2. What is meant by "technique" in art? Can the creative artist dispense with it?
3. Can you trace the development of your own taste for poetry? Why do you now appreciate poetry which you used to care little for?
4. What poem seems to you to express best the emotion of wonder? Do you know under what circumstances it was written?

5. What is your honest opinion of Francis Thompson's "Hound of Heaven"? Write this down, and then test yourself by reading the poem again after the lapse of some months.
6. In what sense may the Book of Psalms be called poetry? By the same test, can Whitman's "Song of the Universal" be called poetry?

CHAPTER XXVIII

ON THE DECK OF THE SHIP

OF all the methods for developing the spiritual life, perhaps the most important, and certainly one of the most difficult, is that which we commonly speak of as "prayer." For many persons, the difficulties are so obvious and the importance so uncertain, that they hesitate to make use of this form of "spiritual exercise"; but this reluctance is for the most part due to a failure to understand the real nature and function of prayer. So deeply encrusted with traditional forms and expressions is this practice of prayer that the simplicity and naturalness of the thing itself is often hidden quite out of sight, and it is the purpose of this chapter to try to get behind the traditions and re-discover the central meaning and value of prayer as a rational method of equipping oneself for the tasks of religion.

There is an incident in one of Joseph Conrad's sea stories that will help us to approach this subject from the point of view of practical life. In "The Shadow Line," there is a young sea-captain who is sailing on his first voyage as the captain of his own ship. When

the vessel is far out in the Indian Ocean, a terrible plague breaks out among the sailors, and the captain goes down to the medicine-chest to find the drugs which will pull his men through the fever. But to his horror he discovers, when he opens the bottle that should contain the needed medicine, that someone has stolen the valuable drug and filled up the bottle with common table-salt. Frantically he breaks open bottle after bottle, but the thief has done his work thoroughly, and there is none of the precious medicine left. Here is a situation which calls for all the courage and ingenuity that the young captain possesses. What shall he do? He knows that the lives of his sailors depend wholly upon him, and all about him are the helpless men who look to their captain for assistance in their sickness. The tragedy of his own powerlessness to help them — his utter inability to meet this crisis on his first voyage, when his worthiness to be a captain is being weighed in the balance — nearly overwhelms him.

Then comes the incident that is significant for us. Suddenly, with the full weight of the terrible discovery still crushing him, he finds himself almost blindly making his way out of the little stateroom, instinctively hurrying up on deck. Why? Let him tell, in his own words: "An example, this, of training become instinct. The difficulties, the dangers, the problems of a ship at sea must be met on deck."

That last sentence holds the key to the understanding of prayer, and it will be worth our while to analyse it and study it briefly. It may seem strange that in this particular emergency the captain should have felt that he could meet this problem better on the deck of his ship than he could in the cabin. Certainly he could not expect to find any of the missing drug up on deck, nor could he hope that from the deck of the ship he might see the land that was hundreds of miles away. It was not a matter of reasoning at all with him, but rather the following of an instinct that lay so deep within his mind that it carried him up on deck without thought. He knew, with a knowledge that went deeper than any considerations of the moment, that if he was to find an answer to this problem it would be in the place where as captain of the ship he belonged. He knew he could think better and more quickly on deck,— in the place where he had met many other difficulties and overcome them, in the place where he could feel that he was indeed the commander of the vessel. He realized that he was face to face with an emergency which would call for all his powers, and he instinctively felt that his powers would be at their keenest when he was in the place of recognized command.

It will not be necessary for us to go into the history of the tradition of the sea that makes the deck of the ship the spot where a sailor can think and act most

quickly. A moment's thought will make this clear to anyone who has ever known anything of seafaring folk, whether through first-hand acquaintance or through books. The important point is that the sailor knows it to be a fact that he can be "at his best" only when on the deck of his ship, and that this knowledge draws him in moments of peril to that place.

Now prayer — looking at it from the human side — is simply this effort to go up on to the deck of the ship. The hero of Conrad's story may not have known that he was praying, but that is precisely what he was doing. He may not have said a word — he may not have ever said a word of formal prayer in all his life — but he had the root of the matter in him. He was trying to put himself in the place where he could bring all his powers to bear upon the immediate problem. He wanted to be at his best, to be "all there" — to use an expressive bit of slang — and that is the first essential in prayer. The quietness of mind that came to him as he stood in the open air, the new courage to "see it through," which he did not possess before, was the answer to his prayer.

If we turn now from this incident of sea life, and try to apply its meaning in more general ways, we shall find very quickly that the tradition of the sailors has its counterpart in our commonest experience.

We have to face all sorts of practical problems, every day of our lives, and sometimes we find ourselves confronting a problem that seems to have no answer. We have decisions to make, courses of conduct to accept or reject, and often the alternatives are such that we cannot easily choose between them. But we know that if we are to decide rightly, if we are to find the solution of the problem that is baffling us, we shall have need of all the intelligence and all the wisdom we can muster. We must be at our best, with our minds at their keenest and our wits at their sharpest, if we are to grapple successfully with our difficulties. We know that we cannot cope with the dangers that menace us while our minds are tired, or with our nerves out of order. We must be "all there"— every bit of us — body, mind, and soul at highest pitch. We must be in command of ourselves, able to control all our faculties, with reserves of power ready for the emergency. We must, in the sailor's phrase, be "on the deck of the ship."

When we recognize this need, and set ourselves to the task of "pulling ourselves together," we have begun to pray. Just how we go to work to accomplish this, is a matter of little consequence. We may go for a long walk in the open country, perhaps at night when the sky is bright with the friendly stars; we may climb up on top of a high building, from which we can look far out over the city to the hills

and the river beyond; we may go out and play a game of golf or tennis until our bodies yield perfect submission to our wills; we may go into some quiet, almost deserted cathedral, where the silence and beauty of the sanctuary serve to bring us new strength. There are a thousand ways of praying, in words or in silence, in the country or in crowded cities, in churches or in the woods; but prayer is always the same thing. It is a conscious effort to get help so that we may "come to ourselves," and reassert our command over our bodies and minds; and it must be made in the way that seems natural and simple to us. Others may tell us of the ways that have helped them, and we can learn much from the experience of the past; but fundamentally each individual must work out his own way of praying and discover for himself the method that will help him most to stand on the deck of his own ship.

If you take prayer in this sense, you will find that every man who has lived effectively and found the world a friendly place has worked out for himself some such practice of prayer. For it is only a matter of common sense, after all. We know that we have to face difficult problems and make critical decisions; and the only sensible thing is to plan to grapple with these problems and decisions when we are at our best, and with all the help we can find.

We cannot be at our best, unless we are awake to

all the forces and facts of life. We cannot make right decisions or answer difficult questions, unless we take into account all the elements of the situation. It is the function of prayer to lift us up so that we may see all around the little circumstances of our individual lives, and get into right relations with the whole of the universe. That is only another way of saying that prayer is "taking God into account." Unless we do that, we cannot be our own best selves. If we do, we shall find that we can face the actual and immediate circumstances of life with clearer understanding and stronger wills. Prayer is going up on to the deck of the ship. Prayer is carrying our problems into the open air and the wind-swept spaces of God.

SUGGESTIONS FOR READING

Harry Emerson Fosdick: "The Meaning of Prayer."
Donald Hankey: "A Student in Arms."
George A. Coe: "The Psychology of Religion."

QUESTIONS FOR STUDY AND DISCUSSION

1. What is your own definition of prayer? Where did you get it? Why is it better than the one given in this chapter?
2. Do you know of any definition of prayer in the Bible?
3. From the Hymn Book with which you are most familiar select the hymn which seems to come nearest to

expressing your own idea of prayer. Is this hymn good poetry?

4. In what way do you believe that prayer is answered? Is every prayer answered? Ought every prayer to be answered? Would you stop praying if you did not believe that prayer is answered? What about science and the answering of prayer?
5. Is prayer easier in solitude? Read Whittier's poem "The Meeting."
6. Can a man pray who is not sure that he believes in God?

CHAPTER XXIX

THE CUSTOM OF COMMON PRAYER

THERE is nothing more sacredly personal than prayer, but at the same time there is nothing in which the co-operation of other people is more helpful. At times, we feel the need of going apart, quite by ourselves, for the prayer of absolute solitude; but these occasions are rare in comparison with the times when the presence of other people who are seeking the same things we are seeking proves useful. The practice of common prayer — the coming together of a company of persons to try to regain self-command by conscious co-operative effort — is one of the oldest and one of the most valuable of human customs.

One of the prayers in the "Book of Common Prayer" expresses the beauty and significance of this practice in classic phrases. It is a prayer written by St. Chrysostom, and it forms a part of the service used in many churches every day.

"Almighty God, who hast given us grace at this time with one accord to make our common supplication unto thee; and dost promise that when two

or three are gathered together in thy Name thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting."

There seems to be something about the gathering together, even of two or three, that makes prayer a more effective method of attaining what we desire. The confession together of a common need, each one interpreting the general petition in terms of his own peculiar problems and difficulties, and yet all uniting in the sense of dependence upon some power outside and above all the separate lives,— this has an influence over us that nothing else possesses. To join a company of worshippers is to enter an atmosphere which makes prayer almost inevitable, and to yield ourselves to the persuasive power of common worship lifts us more quickly and surely than anything else into that place of self-control where we are at our best.

Why should this be the case? What reason lies behind this power of common prayer? Why has the "common supplication" such influence over our personal lives? The reason is a very simple one, namely that we are at our best only when we are part of the social organization, and therefore when we desire to re-assert our self-command we can do so most easily

if we are conscious of belonging to some larger fellowship. True prayer, under every circumstance, will make us better members of the social order; and it stands to reason that prayer will do its work most easily if at the moment of praying we are aware of our social relations.

It is not only in church that common prayer is found. When a company of people get together for the sake of mutually strengthening one another, whether in a church or a conference-room or a music hall or out of doors, there common prayer is made. One of the most remarkable examples of common prayer ever known was the great assemblage of people that gathered to take part in the Community Masque at St. Louis in 1914, for the thousands of men and women and children that came together for that pageant had as their common purpose the strengthening of their civic loyalty. They assembled to renew their allegiance to their city, to deepen their sense of community responsibility; and they went away with a new feeling of the dignity of their rights and duties as citizens. That was common prayer, in the finest sense.

Our modern city life has begun to develop many such opportunities for this ancient practice under new forms. The musical festivals that are increasing in number and significance every year are another example. So, too, are the open-air concerts and civic

celebrations of many kinds. When the mayors and other municipal officials come together for conference, to work out better methods of city government, they are making the kind of co-operative effort that is really common prayer. When a group of men and women interested in social service come together to exchange ideas and stimulate enthusiasm, they are really following the custom of common prayer. In all these instances, and in hundreds of others, what draws the people together is their sense of a common need and their belief that by meeting and thinking and meditating together they can find the help they desire.

But this does not mean that there is no need for the special forms of prayer which have been worked out through many centuries by the churches. It is a mistake to suppose that the churches have a monopoly of prayer, and it is also a mistake to imagine that the experience of the past which is summed up in the customs and practices of the churches is without value. During hundreds of generations, the churches have been engaged in developing ways and means of organizing the impulse of common prayer. They have been trying to discover the best forms of expression for the common needs of all men, and the most useful customs for arousing and fostering the spirit of common prayer. Much of this effort has been wasted; many experiments have been tried

and found failures; many ways that were once fruitful and effective have been outgrown and should be discarded; but when allowance has been made for all these considerations the fact remains that the churches have achieved more than any other agency for the ordering and directing of the instinct to pray together.

It is not an easy matter to take a sane and reasonable attitude toward the organized churches, for two temptations are apt to warp our minds when we consider their customs and forms. The first of these is to give altogether too much weight to the traditions and inheritances of the past, and the second is to reject too summarily all that the churches have to offer in the belief that we can find something better for ourselves. Between these extremes we must steer a middle course, if we are to keep a balanced judgment.

As with any human institution, the church tends to cling to forms and ceremonies long after they have outlived their usefulness. The sanction of antiquity is a powerful one, and when a custom has been observed for several hundred years there is a certain momentum that keeps it going even though there may be no longer any real reason for continuing it. Furthermore, the church has surrounded many of its practices with an atmosphere of the greatest beauty, and this is another influence that

may tend to perpetuate things which in themselves have little value left. The result is that at many points the customs of the church are wholly out of relation with modern thought: ceremonies are observed which rest upon utterly unscientific ideas and beliefs, forms and expressions are used which are flatly contradictory to what every thinking man knows to be the truth. In other words, the church, by very reason of its ancient traditions, is almost inevitably far behind the best thought of the time; and for many people this seems a sufficient reason for rejecting everything which the church does or says.

It ought to be quite clear that the kind of religion which this book is trying to develop will find little help in any forms or customs that have been untouched by modern thought. We are living in the twentieth century, and we are praying in the twentieth century. Though we may recognize the power of an ancient custom and the beauty of ancient forms, we cannot make use of them ourselves just because of their antiquity or their beauty. Whatever in the practices of the church can commend itself to us on these grounds alone we must unhesitatingly set aside. But this ought not to blind us to certain other values which the church has to offer,— values which may have been discovered long ago, indeed, but which are still values to-day. The injunction of the Apostle

applies as well to forms and ceremonies as to intellectual propositions: "Prove all things; hold fast to that which is good."

If, now, we approach the customs of the church with this in mind, we shall find that the one great lesson that it has to teach us is the value of common prayer. Under thousands of forms, through means of thousands of different rituals and ceremonies, this practice has continued, and its essential worth is as great to-day as in the beginning. We may have to devise new ways of observing this practice, ways that shall be consistent with present thought and belief; but we shall not outgrow the need for the practice itself, however much we may outgrow older methods of using it.

As long as men feel the need of going apart from their daily work in order to straighten out their ideas and ideals, so long will prayer be a necessity; and as long as men remain social beings they will find this need demanding some form of common expression. Through an infinite variety of customs and practices, men will still continue to be grateful for the grace that enables them with one accord to make their common supplication unto God.

SUGGESTIONS FOR READING

The Book of Common Prayer.
Stanton Coit: "The Soul of America."

Walter Rauschenbusch: "Prayers of the Social Awakening."
Hugh Hartshorne: "Worship in the Sunday School."
T. W. Stevens and Percy MacKaye: "The Book of Words of the Pageant and Masque of Saint Louis."

QUESTIONS FOR STUDY AND DISCUSSION

1. How many of the petitions in the Lord's Prayer belong in the category of common prayer?
2. How can new forms of common prayer be provided to correspond to new needs of the common social life?
3. What are the arguments against the practice of "public prayer"? Can they be met?
4. In public worship do you prefer liturgical or "free" prayer? State the advantages and disadvantages of each.
5. Analyse the order of worship used in the church with which you are best acquainted. Where might it be improved? What parts seem to you to be useless? Why are they retained?

CHAPTER XXX

CATHEDRAL AND MEETING HOUSE

WHEN a company of people come together for the purpose of common prayer, it is essential that they should have a common language in which to express their desires and needs. The language of common worship, however, is not restricted to the spoken word, but includes every method of expressing and communicating ideas; indeed, in worship the silent language of symbolism is often the most effective form of expression. Men and women of many different tongues can come together and unite in worship through the medium of symbols which are entirely independent of ordinary spoken language. For example, the meaning of the symbol of the cross is intelligible to everyone, no matter what race or nationality he may belong to, and this symbol will bring together people of widely different tongues in a bond of common language that transcends the spoken word.

This uniting power of the language of symbolism has made it the chief means of expression in organ-

ized worship. Even when a group of people use the same spoken language, there is a great advantage in the method of symbolism, because a symbol may express an idea which would take many sentences to express in words. A symbol is like short-hand, and saves endless time by packing a whole store of meaning into one very simple sign. From the most rigidly practical point of view, then, symbolism is to be commended to all who would engage in the practice of common prayer.

People vary immensely in their power to make use of symbols as a language for the expression of the spirit of worship. It is all a matter of imagination, fundamentally, and some people have this gift in much higher degree than others. For the one who has a keen and active imagination, there is no necessity for many or elaborate symbols; but for the one whose imagination works more slowly the symbols ought to be more abundant and more picturesque. Take, for example, the symbol of the cross, which we spoke of a moment ago. For some people, the full significance of this sign is clear when they see the simplest and plainest figure of the cross, but for others there is need for more detailed imagery. Some can see the meaning of the sign without having the carved representation of Christ upon it, for their imaginations picture for them what their eyes do not see; but for others it is meaningless unless

they actually see the form of Jesus on the cross. In both cases it is the language of symbolism that is used, but in one case more is left to the imagination of the individual than in the other.

There are, of course, an infinite number of degrees in the amount of imagination which different people possess; but in general two types stand out from the rest — those who require elaborate detail in the symbols which they use, and those who prefer to have their symbols much simpler — and these two types may be represented by two types of places of worship, the cathedral and the meeting-house. If we take the words in their best sense, we may call one of these types the "Ritualist" and the other the "Puritan."

It is idle to debate which of these is the better, for unless one is blinded by prejudice it is clear that both are necessary and both serve a useful purpose. What is more to the point is to consider the values which each possesses, and discover the contribution which each may make to our own spiritual life. There are few persons who are not at times ritualists and then at other times puritans in their attitude toward symbolism; and it would seem reasonable to acquaint ourselves with both, so that we may be able to accept the gifts which each has to offer.

The key-note of the ritualist's use of symbolism is "richness," and the highest point of his worship is

reached in the Roman Catholic mass, celebrated in one of the glorious cathedrals of France or Italy. If you study the significance of the architecture, you will find that everything about the cathedral is filled with symbolic meaning. Everywhere there are pictures, painted upon the walls, or carved in the stone and wood. As the central point of it all, there is the altar at the eastern end of the church, decorated with costly gifts, ablaze with candles,— a point of exquisite color and light, which draws the eyes of all worshippers and tells them in unmistakable language that it holds the secret power of communion with God within its sacred vessels. Over the altar rises the majestic figure of the crucified Christ, on which the sunlight streams through the colored windows and before which the people bow in adoration. Around the walls are the little shrines, to the Virgin and the Saints, where you may go to make those intimate petitions that scarcely can endure the full light of the high altar's glory. Whatever your need, when you enter the cathedral, you will find somewhere within it the place and the symbolism that will answer to it; and there will be no necessity for you to struggle into the mood of belief and prayer. All you will have to do will be to yield yourself to the power of the place, to see what is pictured there before you in beauty and splendour, to listen to the silent voices of the mystic aisles and the gleaming altars, and to open

your mind and heart to receive the messages which everything about you will freely tell.

For many people at all times, and for almost everyone at certain times, the power of such a place of worship is wholly satisfactory. It takes you at your lowest and worst, when you are weary so that you cannot think or even pray for yourself, and it makes you over into something new and better. To share in this worship you need make no effort, there is nothing difficult to understand, there is no burden for you to carry. All is done for you, and done with perfect orderliness and matchless beauty.

But there are other moods than this to which the cathedral ministers. There are other people than those who find in the full symbolism of the Roman Church the thing that their souls need. If the key-note of the ritualist is "richness," the key-note of the puritan is "simplicity"; and there is as much power in the common worship within the meeting-house as within the cathedral. Both speak the same language, though the one has the grace and elaborate beauty of the Italian tongue while the other has the bluntness and reserve of Anglo-Saxon speech.

Let us go for a moment into one of the severe, simple meeting-houses that you will find on the village-green of many a New England town. There are here no pictures on the walls, no candles, no incense, no images. There is not even an altar,— at least, none

that you can see. But if you have learned to love the kind of worship which is held here, you will not miss the color and the shrines. You will not need to see a crucifix hanging above the pulpit, for you will see it in imagination more clearly than your eyes could possibly behold it. You will not need to see the sacred vessels on the gleaming altar, for you will feel without their help the presence of God in this house of prayer. You will have to use your mind, if you worship in this place, for its beauty is hidden behind the barest forms; but if you make the effort you will discover that it is there. The simple service will not tell you all you wish to know, it will not satisfy your desires; but it will suggest many things for you to ponder over as you sit quietly in the straight-backed pews, and it will open many doors through which you may pass if you will. It will not lead you into the Holy of Holies, but it will show you how you can make your own way into the sacred shrine.

We said, a moment ago, that there is no visible altar in this simple meeting-house; but there is an altar there none the less. Each worshipper pictures it for himself, and surrounds it with the beauty of his own imagination. It has no candles burning upon it, but it is lighted by the devotion of generations of faithful seekers after the Light that shines within; it bears no precious gifts of gold or jewels,

but it is heavy-laden with the sacrifices of honest and fruitful lives; there are no mystic sacramental elements upon it, but from its unseen presence the worshippers receive the gifts of spiritual grace in their hearts. And for those who worship here, the altar is more real because it is not seen. They hear the unspoken words more clearly than those which the preacher utters, and in the hush that follows the spoken prayer they find the power of silence.

> "Ye taught my lips a single speech,
> And a thousand silences."

For most of us, perhaps, the best form of worship will lie somewhere between these two extremes. Every company of people who gather for worship must work out the problem for themselves, and each individual will seek that church which comes nearest to meeting his own need; but the richest of us all will be those who worship in many ways, and who can feel the power in all forms of common prayer. Behind all the forms lies a single purpose, and once we have entered into the spirit of that purpose we shall find help and strengthening power in every form. We may prefer the cathedral, or we may prefer the meeting-house — that will be largely a matter of temperament — but we can all find some way of uniting with our fellows in the common effort to deepen our spiritual life.

SUGGESTIONS FOR READING

Ralph Adams Cram: "The Gothic Quest."
F. E. Hulme: "The History, Principles, and Practice of Symbolism in Christian Art."
W. W. Seymour: "The Cross in Tradition, History, and Art."
John F. Sullivan: "The Externals of the Catholic Church."
Aymar Embury II: "Early American Churches."
Helen Keller: "The World I Live In."
W. R. Lethaby: "Architecture, Mysticism, and Myth."

QUESTIONS FOR STUDY AND DISCUSSION

1. How do you account for the ugliness of many modern churches in America?
2. What is the symbolism of candles in churches? Why did the Puritans object to their use? Is this reason valid for us?
3. Why do some churches use incense? Read Helen Keller's chapter on "Smell, the Fallen Angel."
4. Analyse the order of worship in the church you attend most frequently, and see how many of the five senses are appealed to in the course of the service. Can you suggest ways of appealing to the others?
5. Is preaching a necessary part of worship? Is it of any value? Why is the pulpit given the central place in some churches, and the altar in others?

CHAPTER XXXI

THE DRAMATIC IMPULSE

THE student of the history of religion knows that the origin of many of the arts is to be found in the forms of worship which the early peoples developed, and of these arts the one whose origin can be perhaps most clearly traced to its beginnings in worship is that of the drama. From the beginning, the dramatic impulse seems to have been closely associated with the customs and practices of religion, and this connection has been maintained to the present time, at least as far as the forms of worship are concerned. There is no type of worship that does not include some elements of the drama, though in some cases the dramatic impulse has been slighted to a very considerable extent. This relation between the dramatic and the religious impulses makes it necessary for anyone who is attempting to work out new ways of worshipping to give careful attention to the dramatic elements in the expression of the spirit of worship.

The characteristic thing about the drama is that it seeks to express ideas or emotional values by means

of action. There may be spoken words in connection with drama, but they are incidental, and significant only as throwing light upon the doings of the persons engaged in the drama. Furthermore, this action which constitutes the central part of drama is always of a symbolic character: it is not real life but a representation of real life, and consciously or unconsciously this representative or symbolic character is always present. The actors and the spectators alike are aware of this basic quality of drama, whether they could put this awareness into words or not. They know that they are enacting or watching something that is not itself actual life, though it may have many of the outer marks of real life. They are concerned with a picture of real life, with a symbolic representation of it, and not with the thing itself. It is this that makes the drama an art.

An illustration will perhaps make these points clearer, and show their importance for our purposes. In the little village of Oberammergau, there is given every ten years a dramatic representation of the story of Jesus, and of his death. Anyone who has seen this Passion Play, or even read a good account of it, knows that it is a remarkable example of religious drama, and that those who take part in it look upon it as a sacred duty.

Now what makes this a drama is that the story

of the Christ is told in action. We can read the story in the New Testament, and hear it re-told by living men; but neither the written nor the spoken word is drama. It is only when men and women enact the story, doing the things which the people of the story actually did, that we have it in dramatic form.

But no one who sees the Passion Play imagines for a moment that it is Christ himself that appears before his eyes. It is not the actual occurrences of the story that we see, but a representation of them. The gentle and gracious woman who takes the part of Mary is only "taking the part" of Mary, and we do not suppose for an instant that we are really seeing the Mother of Jesus herself. When Anton Lang is led out to be crucified, we know that we are not looking at the actual crucifixion of Jesus, but only at a wonderfully beautiful representation and symbol of what took place on Calvary.

When we recognize that drama is symbolism in action, we can begin to see why it has played so large a rôle in the history of worship. For we have already discovered that the moods and ideas of worship can only be expressed through symbols, and here is a form of symbolism that makes its picture more vivid than any which could be put upon canvas, and tells its story more graphically than any book could tell it. Here is symbolism at its highest and best, and if we must use the language of symbolism in

our common worship we should do well to employ this dramatic form.

And, as a matter of fact, worship has always recognized this value and used it. Long before men could have given a reason for what they did, they employed the dramatic method in their acts of common devotion,— the very phrase "acts of devotion" shows the dramatic character of worship. It has always seemed to men that when they worshipped they must *do* something, as well as think and listen and look. They must take part themselves in the action, even though their part be simply that of kneeling while the priest performed the sacred rites. There has been a deep longing within them to share in the drama of worship, and thus to express through the symbols of action the feelings and desires of their hearts.

If this instinct is to be given its fullest expression, everyone who is present must be actively a participant in the drama, and the best forms of dramatic worship will be those that give every worshipper a significant share in the action. For a priest, or minister, to do all the important things, leaving the worshippers as mere spectators, would be to belittle the value of this method; and one of the regrettable tendencies in worship has been precisely this. Rituals have been developed so elaborately that only those who have received special training are compe-

tent to perform them, and the result has been that the great body of worshippers could only watch the performance, much as spectators in a theater watch a play. The line between priest and laity has often become a sharply marked one, and in the service the chief part has been played by the former. Even in the churches that are called "Congregational" the same tendency has been at work, and the minister has become a highly trained specialist in whose hands most of the service of worship lies, while the congregation sit passively in the pews and receive what he has to give them, instead of doing most of the worshipping themselves.

There is need, therefore, for a revival of the dramatic forms of worship that shall give to every worshipper a significant part in the action. The coming together, one by one entering the quiet church, is the first of these dramatic elements of worship. When a company of worshippers assembles, the most important element in their worship is the things they *do* together. When they all kneel for the liturgy, in which minister and people alike take part; when they stand and sing together; when they remain quietly in silent meditation, each person conscious of the hushed figures about him; at all these times the sense of common action may be felt. But these are not adequate for the expression of the dramatic impulse: there must be something which can be "acted out"

by all together; and the tradition of the Christian church provides exactly what is needed in the Communion Service.

The New Testament story of the origin of this form of worship has been interpreted in many different ways, and the meaning of the service is understood by different people in a thousand different ways. But underneath all the varieties of interpretation there is a common basis of belief, which affirms the value of observing this ceremony. If we strip away all the later theological ideas concerning this service, we shall find that at bottom it is simply a dramatic representation of an incident in the life of Jesus; and when we observe the Communion we are simply enacting this event. On the evening before his arrest, Jesus met with his disciples in an upper room, for the evening meal. As he broke the bread and passed the cup, he said to his disciples that whenever they met together after his death he hoped they would remember him, and that as the bread was broken they would think of his life and work for mankind, and when they passed the cup they would remember how he had faced death for their sake. There is hardly a simpler story in the world, nor one more full of meaning for those who understand what Jesus has given to the world.

It is this simple story that we "act out" when we observe the Communion Service. The communion-

table represents that table in the upper room around which Jesus and the disciples gathered; the minister, or someone from the congregation, takes the part of Jesus; and the rest of the worshippers take the parts of the disciples. Together they assemble about the table, the bread is broken and given to all, the cup is passed from one to another; and through this ceremony the words of Jesus are spoken and his memory stirred within the minds of all.

We are not concerned here with any of the theories which have clustered about this rite, for they are quite secondary to the real value of the service. There need be nothing magical or mysterious about it, but rather the natural and instinctive desire to enact what everyone will feel was one of the supreme events of human history. When we celebrate the Communion, we are yielding to the dramatic impulse; and through this form of worship we are expressing, in the clear language of the acted symbol, our desire to become the sort of human being that Jesus was. There is nothing more rational and natural in all the world.

SUGGESTIONS FOR READING

Abraham M. Rihbany: "The Syrian Christ." Part I.
Everyman and other Morality Plays.
William Ridgeway: "The Dramas and Dramatic Dances of Non-European Races."

Percy MacKaye: "The Civic Theater in relation to the Redemption of Leisure."
"Community-Drama, its Motive and Method of Neighborliness."
F. W. Farrar: "The Passion-Play of Oberammergau."

QUESTIONS FOR STUDY AND DISCUSSION

1. What part has dancing had in the development of worship? Why has this means of expressing the religious spirit been so neglected? How can it be restored?
2. What miracle plays do you know? When were they first produced? In what spirit ought they to be given?
3. How much of the dramatic character of early worship still remains in the church which you know best? Have there been gains to offset the loss?
4. Can you suggest ways in which such dramatic elements as processions could be introduced into its worship? Would the use of banners be feasible and advantageous?
5. Is there any other episode in the life of Jesus, or in the story of the early church, that could be used dramatically as the Communion Service is used?
6. Are there episodes in the history of your own particular church that might be used in this way?
7. What is the essential difference between the Communion Service as described in this chapter and the Roman Catholic mass?
8. How could the Christening Service be used to better effect as a dramatic form of worship?

CHAPTER XXXII

"THE GOD-ROOT WITHIN MEN"

IN any discussion of worship, and in the act of worship itself, there is one distinction that must ever be borne in mind: namely, that between the symbol and the thing for which the symbol stands. Unless this distinction is kept clear and sharp, worship degenerates into superstition and idolatry. Paul's way of putting this was to remind his followers of the difference between the "letter" and the "spirit," and he set forth the importance of remembering this difference in striking words: "The letter killeth, but the spirit giveth life."

There is a test by which we can tell whether we are getting this fundamental distinction, and it is one that every worshipper ought to apply to his practices and ideas at frequent intervals. It consists in asking oneself whether the use of outer symbols is deepening the inner life. If it is, then we are using the forms of symbolism wisely and well; but if not, then our symbolism is becoming empty and vain, and we must look for other ways of expressing the spirit of worship. It is the pragmatic test, and it asks

whether the ways of worship which we are using are bearing fruit or not. It is the test which Jesus always applied,— a test of "inwardness" instead of "outwardness," of results and not of mere activity, of spirit and not of forms and ceremonies.

But just what does this deepening of the inner life mean? How can we tell whether we are in truth growing in spiritual power? How can we decide whether our worship is bearing fruit in richer spiritual life? The answer to these questions is not an easy one to explain, but it may be summed up in a single sentence: The worship through outer symbols ought to bring a sense of kinship to God within our own consciousness. We ought to grow in the knowledge of God as our Friend, and in this growth worship ought to have a large part. The sole purpose of the forms and practices of worship is to reveal to us the presence of God within human life — within our own personal life and that of the community,— and unless it accomplishes this purpose, slowly perhaps and by degrees, but still with steady progress, it is utterly useless. The literature of religion, from the time of Amos down, is filled with protests against the formalism of worship from which the life has departed.

In applying this test, however, we must remind ourselves that the word "God" is itself a symbol, the meaning of which varies very widely when it is

used by different people. When we ask ourselves whether the sense of companionship with God is growing within us, we must be careful to give to the word the significance which it has for us at the particular time. We must not expect too much of ourselves, and we must accept the limitations of our own minds and experience. If the forms of worship which we are using are bringing us to better understanding of our own life, if they are helping us to do our share of the world's work effectively and happily, if they are making it easier for us to meet the problems and trials of life with the friendly spirit, then they are strengthening our inner life, whether we are able to say that we know God or not. The word "God" is a symbol for that sense of friendliness with which life responds to the man who is truly seeking to live on friendly terms with his world. To be aware of this response is to know God, just as truly as to be conscious of a personal Companionship. There is growth in our own experience of God, exactly as there is in our grasp of intellectual truth; and we must take ourselves at the point where we are in this spiritual progress when we try to measure our advance.

The growing knowledge of God is helped at many points by the outer circumstances and actions which go to make up worship, and especially by those which bring us into association with others in common

prayer; but it is fundamentally a matter of inner experience. The God whom we come to know is to be found in the world of nature, in great cathedrals, and simple meeting-houses; but He is found most easily and surely in the realm of our own thought and feeling, and it is here that the truest sense of companionship may be discovered.

"For not in far-off realms of space
The Spirit hath its throne;
In every heart it findeth place
And waiteth to be known.

Thought answereth alone to thought,
And soul with soul hath kin;
The outward God he findeth not
Who finds not God within."

Prayer has been defined as "talking with God," and the sense of having intercourse with the Unseen Power is the essential thing in worship. A child takes this quite naturally, and everyone who keeps the child-like heart does the same, though the language he uses may change with his growing mind and experience. Prayer starts with an inner sense of need, that expresses itself in some form of upward reaching, and prayer finds its answer in the response which the world makes to this petition. We go up on to the deck of the ship, with the problems we cannot solve and the perils we dare not face; and from the wideness of the horizon and the glory of the sky overhead we get new power and courage.

But it is within us that the real change has taken place, and though the sky and sea may make it easier to find the help we need, they are but symbols of the inward experience. It is because we look at them with the spirit of prayer that they speak to us, and their answer is heard within the silent precincts of our souls. What has happened is that we have held converse with the God within us, and that inner experience was only made easier by the outward world.

This relation between the outer and the inner experience is told in wonderfully clear fashion in a passage in "A Student in Arms,"— that remarkable production of the Great War. The chapter entitled "An Englishman Prays" tells of a young soldier who found himself lying wounded out in No Man's Land.

"He found himself vaguely wondering about the meaning of everything. The stars seemed to make it all seem so small and petty. All this bloodshed — what was the good of it? It was all so ephemeral, so trivial, so meaningless in the presence of eternity and infinity. It was just a strife of pygmies. He suddenly felt terribly small and lonely, he was so very, very weak. He was cut off from his fellow men as surely as if he had been on a desert island, and he felt somehow as if he had got out of his element, and was launched, a tiny pygmy soul, on the sea of immensity, where he could find no bearings. Eternity and infinity were so pitiless and uncomprehending. The stars gazed at him imperturbably. There was no sympathy there but only cold, unseeing tolerance. Yet after all, he had the advantage of them. For all his pygmy ineffectiveness he was of finer stuff than they.

At least he could feel — suffer. He had only to try to move to verify that. At least he was aware of his own existence, and could even gauge his own insignificance. There was that in him which was not in them, unless — unless it was in everything. 'God!' he whispered softly. 'God everywhere!' Then into his tired brain came a new phrase — 'Underneath are the everlasting arms.' He sighed contentedly, as a tired child, and the phrase went on repeating itself in his brain in a kind of chant — 'Underneath are the everlasting arms.'" [1]

That paragraph tells all that this Part of the present book has tried to tell. The merciless power that seizes a man and uses him for ends which he cannot understand; the sense of desperate need that comes when life takes control; the realization through it all that a man may keep his own self-control of spirit; the reaching out for a more friendly world; the discovery that what is within is likewise in the world outside; and finally the sense of a great response from the world to the need of the soul, the response that men call by the symbolic word "God"; — all these steps in the progress of the knowledge of God are packed into one short paragraph, which may be read and re-read many times without losing its fresh power and interest.

This same experience, in less dramatic form perhaps but essentially the same, may be shared by all of us. For there is something within each human

[1] From "A Student in Arms" by Donald Hankey. Used with permission by E. P. Dutton & Co., publishers.

being that is aware of itself, and aware of its world. This inner being knows its own littleness, but feels kinship with the greatness about it; in strange and faltering language it cries out its need, and with its limited mind it tries to comprehend the answer that comes from God. This effort of ours to express our own need and understand the answer which life gives is prayer, and there is nothing that helps so much to make us feel at home in the world. It is what a poet of our own time has called "the God-root within men," crying out to the God who is in everything, and who is speaking through everything His message of friendly cheer.

This is the spirit and the heart of worship, which give life to all forms and practices. If we have found the secret of worship, we shall try to make the ways of expression as beautiful and adequate as we can. We shall love the old forms as long as they serve to deepen our sense of communion with God, and we shall gladly search for new ways of expressing the ideas and feelings of our growing experience. The letter will become important because it is the symbol of the spirit, because it helps us to keep and share the spirit which is so much more important. The language in which these sacred and beautiful discoveries are told ought to be itself beautiful, though the truth is infinitely more important than the words.

The ancient prophet of Israel bade his people

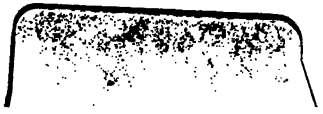
"make straight in the desert a highway for our God"; and worship is just that effort. There is that within us which can know and love God, if we make straight and broad the highway along which the soul goes to meet the approaching Spirit. The clearing and opening of that road is the task of worship, through its symbols of sight and sound and action; but the glory of the road is as nothing to the glory of the soul that follows it and finds God hastening to meet it.

SUGGESTIONS FOR READING

William Ernest Hocking: "The Meaning of God in Human Experience." Part V.
George A. Coe: "The Psychology of Religion." Chapter XIX.
Sir Francis Younghusband: "Within."
The Book of St. Bernard on the Love of God.
Evelyn Underhill: "The Mystic Way."

QUESTIONS FOR STUDY AND DISCUSSION

1. What part may habit play in the development of the inner life?
2. Is there any value in regular attendance at public worship?
3. Is the community justified in maintaining churches? in maintaining so many churches?
4. What was the attitude of Jesus toward the established religious practices of his time?
5. Can you substantiate from the Gospel narratives the

statement that the test which Jesus applied to religious practices was that of "inwardness"?

6. What modern applications can you suggest for the saying of Jesus that the Sabbath was made for man, and not man for the Sabbath?